TRUE MANLINESS.

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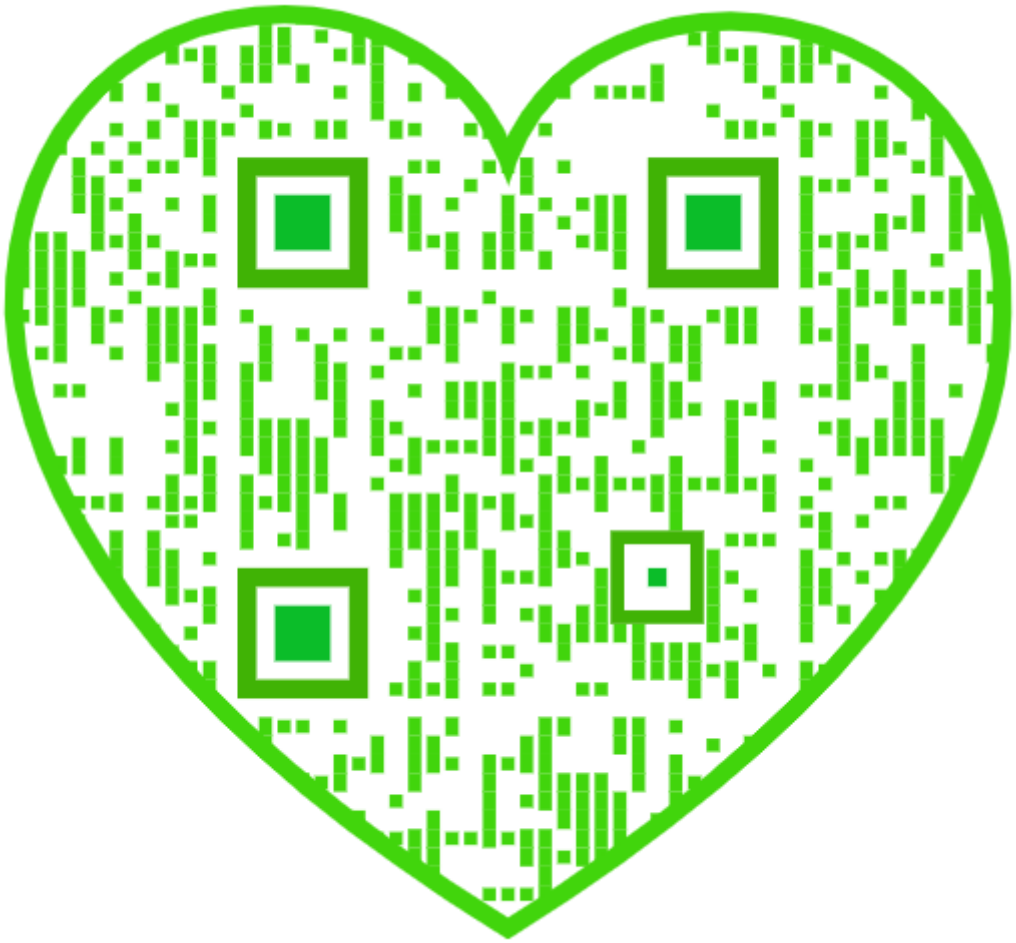

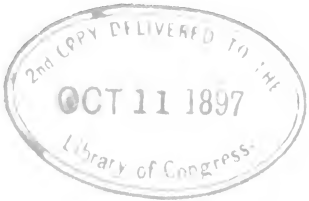

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UNITED STATES OF AMERICA.

YOUNG MEN'S SERIES.

TRUE MANLINESS:

A Pocket Companion for Boys and Young Men

By C. E. WALKER, D. D.,
Lecturer Herron Institute of Economic and Social Reform,
Sometime President of Central College, author of
Marital Purity, Our Wedding Wreath, etc.

INTRODUCTION BY REV. I. N. CAIN, A. M.,
Of Western College, now Missionary in Africa.

SEP 7 1897

"Wanted—A Man."

CHICAGO:
NATIONAL PURITY ASSOCIATION,
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TRUE MANLINESS

Is attainable by living from day to day, from moment to moment, as in the Divine Presence. Many fail because they burden themselves with the failures of yesterday, the duties of today and the trials of tomorrow. Forget the past, live in the NOW *and the future will care for itself.*

True manliness comprehends a life conformed to highest Christian ideals, replete with all the virtues, full of goodness, truth and LOVE.

Pray earnestly for Divine help, heavenly wisdom and strength of will to live continuously up to your highest convictions of right.

By Divine grace you can overcome evil, be a victor always and receive the promised crown of life.

J. B. C.

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In deepest sympathy
with boyhood,
realizing the needs of youth
and the
possibility of development
into True Manliness
when properly instructed
and encouraged
***To** My Son and Other's Sons*
this manual is
most lovingly inscribed.

THE AUTHOR.

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MY APOLOGY

For the appearance of this Pocket Companion for Boys and Young Men is the deep conviction that many, very many boys are so unfortunate as not to have access to such reading nor the thoughtful parental verbal instruction to enable them to steer clear of the danger that a fire may be kindled within them which, of its very nature, must consume the energies of manhood.

I am deeply in sympathy with boyhood. It is a period of life and a developing power that will prove either a wonderful blessing to the noble, aspiring soul wrapped in it, or a curse to that youthful selfhood and, it may be, to scores of others.

Oh, the thousands of boys who have grown into a sort of manhood and are now dragging through a miserable existence—a burden to themselves and to all concerned. Other thousands have not been permitted to reach this period of suffering manhood, but, contending with the fires within them, were overcome by the wrathful flames of passion, and fell, consumed by the way! Pitiable sight! Bright and cheering babyhood, born with excessive amativeness, nursed* into early manifestations of a perverted sexuality, and permitted to be led into the secret sin of uninformed youth,

*Provoked amative thought in the lives of mothers easily becomes the poison of the nourishment of the infant. And so passion, being fed, grows in early child-life. A warning to all.

that which should have been a noble and happy boyhood became, for a time, a walking death, then went the way of all the earth—so early, yet thereby escaping an indefinable suffering that surely would have followed had the life been prolonged.

It is to prevent, so far as may be possible, these sad consequences to our boys of today and of the days to come, that this little book is sent forth. It is issued as a warning to parents, as a helping hand to youth. It comes from a father to benefit his own son, and to benefit others' sons. It is the expression of a burning heart of sympathy for boyhood, the stroke of a nerved hand lifted against the most awful demon this side of the bottomless pit—the monster, lust, that from the Edenic fall has consumed in its awful fire more than all wars and pestilences have destroyed.

I have no fear of placing this manual in the hands of any boy. Its counsel is presented in that spirit which must command the approval of any youth who has yet, as his possession, self-respect. Parents, teachers, philanthropists are kindly requested to place the book into the possession of boys everywhere and, by the appeal thus made to unfolding manhood and the forewarning given, forearm them against seductive vice and crime. Let us join with the purpose of God and, in co-operative energy, save the boys.

C. E. WALKER.

HERRON INSTITUTE OF CHRISTIAN SOCIOLOGY,
GLYNDON, Minn., May 30, 1894.

INTRODUCTION.

No period of our lives is so critical as that of boyhood. It is full of growth, full of change, full of newness. And we find this growth and change taking strong hold upon the powers that are to make "the coming man." With what aspirations does the heart of the boy swell at each new achievement! What boy has not felt an inexpressible something rising in his soul at each new acquirement of his life?

This critical period will tell largely on our powers of life. Then how important that we should guard this young and growing self that we may become the best and strongest men.

It is only when our better sensibilities are benumbed by some error or misfortune that we cease to feel these noble and elevating joys which are peculiar to the freedom of boyhood. Although boyhood is the most growing period, because both body and mind, as well as soul, are enlarging, yet, if boyhood and young manhood were properly launched on the sea of life, with needful instruction as to how to avoid the traps and pitfalls of life and to attain the haven of safety, there might always remain in boys and young men those great aspirations which add richness and strength to both soul and body.

Every boy looks with fond hope to the time when he shall be a man. How frequently we

hear the boy say, "When I am a man I will" do so and so. And truly everyone, whether boy or young man, should look with hope to the greater enlargement of our tomorrow. It is not true, as is very sentimentally expressed by some of the literature of today, that we may "not feel the swelling of the heart" as in boyhood. If life is begun as it should be, and the boy learns what a true man is, and how to avoid that which will clog or stunt any part of his nature, then we may look for a man who will gain new heights continually. The music of nature is as wonderfully sweet to that man as it was to his boyhood—aye, more. But let bad habit, ill temper, or immoral thought, fill the life of the boy and the man will be "deaf and dumb and blind" to all that heaven can offer for the joy of man in this world.

If the youth of to-day will find out the requirements of success, and will read and follow the better thoughts and inclinations of good men, "the coming man" will be a better man than the world has yet seen. And this thought should cause a very great aspiration in every boy. To think that we may be the phalanx which shall usher in a better tomorrow of society is a grand thought to reverberate along the corridors of the soul of any boy.

So now, boys and young men, let us follow the author closely, with our minds aglow with a desire to learn what a true man is and how we may be the very best men. If we are not in the way toward True Manliness, we should

read and heed well the instructions of this friend of boys. If we are in the way, let us read that we may become more firmly established and that we may help others. Every boy should have inscribed on the banner of his life, "True Manliness, the Success of Mankind."

I. N. CAIN.
WESTERN COLLEGE.

THE COMING MAN.

O, to be a man! This is the longing cherished in the heart of every boy as he becomes old enough to make estimates, even though crudely enough, of man and the simpler relations of man's estate. He dreams of the days of muscular strength and manly stature when he shall be addressed as Mr. A.!

All the youthful fancies of future greatness are located in the realm of manhood; all successes are contemplated as being possible only in that desirable sphere.

And who would repress these dreams, or spoil one of these fancies? For truly are not all these aspirations the natural and rightful expression and prophecy of the inner unfolding life of that which is to figure as a unit of society—man? To this end has God arranged that there should be a boy, a gracious developing man. So that indeed the boy-dreams of manly growth and strength are but the indications of the aim of life, the proclamation of what the boy is to be.

Inasmuch as the boyish ideas are somewhat rugged or crude, there must come into the youthful mind, with its growth of years, modifications and corrections, in order to a more perfect life when the boy shall have reached the station where he is to be known as a man. Heaven bless the boy who, while looking anxiously forward to the manly height he is to attain, determines to be every inch a man.

Upon becoming a true man depends all the blessings of life and all its successes, whatever may be the favorable or unfavorable surroundings of the boy. To fill man's sphere pleasantly and profitably for one's self and all concerned, the very best must be developed in the life of the boy whose throbbing heart is reaching forward aspiringly to the days of manhood.

All hail the boy! He is our younger brother. With a brother's interest, then, we would write such lines of instruction as shall help in making for the boy a genuine character of greatness—TRUE MANLINESS.

GENERAL VIEW.

To the careful observer there lie open to view many things instructive and interesting, but nothing that comes to the notice of the writer is more fascinating, as a study, than boyhood. Beginning to teach school among the hills of southeastern Ohio before he was nineteen years old, the demands of the school very soon compelled him to open his eyes to

"ascertain what a boy is, anyhow!" and from those days, so full of perplexity (though very happy times), down, or rather up, to this writing, a boy has been a very delightful subject for study.

There are good-looking boys and ugly-looking boys, strong boys and weak boys, bright boys and dull boys, good boys and bad boys; but to the writer there is something for very serious thought to be seen in the finest and best boy, something that encourages hopefulness in the weakest and worst boy. Indeed, there is something which is common to all these boys, and which may need our wisest counsel, our warmest love, our most earnest prayers.

There is the fine-looking boy who may be easily spoiled through pride, which is foolishness; the strong boy may either waste or misuse his strength; the bright boy may insult wisdom by attempting to "show off" on favorable occasions for exhibition; and the homely or ugly boy may need our sympathy (for most of us somehow feel that we would rather be good-looking*) until he learns that beauty of character, excellence of behavior, rises superior to any mere physical good looks; the weak boy's case calls for a kind word from friends whose counsel might easily prove helpful in gaining physical prowess from wise regula-

*The author was annoyed in boyhood with the thought of a nose entirely too large for looks, but soon rose above what might have been a torment by the consoling thought that his pastor, who had a large nose, was the best man in town.

tions in the use of air, food and exercise, and the added thought of inspiring hopefulness by opportune, cheering words*; the dull boy may need to know that some of our wisest men were once considered extremely dull, and that they were able to develop their powers of mind by earnest endeavors to learn useful, helpful things. The fact of their dulness being known to them spurred them on to greater efforts than they would otherwise have put forth.

The good boy may have strong impulses with some inclination which is easily misdirected and his danger remain unseen to him and his friends, because he is commonly considered good. He ought to be so instructed that he would not rely alone upon his goodness. The bad boy! Well, we rather like the bad boy yet, and must say a word for him. We must condemn everthing that is evil, purposely bad, and yet this boy who is called bad must not be ignored, nor pushed aside nor left without brotherly counsel to help him be and do better.

It is not the bad that we like or commend, but it is the boy we love and desire to help and save. It is the soul that, freed from all evil and filled with good, would arise to the plane of noble manhood—and to this manly soul we wish to lend a helping hand.

---

*A young man in poor health was helped by the cheering words of encouragement of a Christian woman who always managed to have something to say as a basis for hopefulness when she met him.

NEED OF KNOWLEDGE.

The proper study of mankind is man.—Pope.

Now, boys, this book comes to you to speak some kind words of encouragement, words of counsel, with the hope of helping many a boy to be a stronger, wiser and better man for the reading of these pages.

When a boy the writer was many miles from home, among strangers, often weighted down with a sad heart, sometimes sorely tempted to evil, and almost entirely without counsel, especially without important counsel on the care of the body and the mind, and in these circumstances for nearly five critical years, he came to feel the need of a pocket manual, such as this book is intended to be, and trying in vain to get a proper book of instructions, he resolved, some day, to write a book which would help other boys and prove a safe guide over dangerous paths; indeed, a Companion whose counsel, if followed, might easily save the whole life of many a noble boy.

Boys ought to be manly in the care of the body, in the thought entertained in the mind and in everything, that they remember the words of the slave woman* who said, "Thou, God, seest me."

In the chapters to follow you may read something about the body and its different parts, the author aiming to awaken a deeper interest in the wonderful "house we live in,"

*Hagar. Gen. xvi, 13.

and then give some instruction about the mind, which has the office of directing the man with his powers and impulses.

In connection with the brief chapter on the body it would be well to read a good school physiology; and with the chapter on the mind, some good work on phrenology.*

At the close of the chapter on what to read may be found a list of books which ought to be read with a view toward getting a larger, but correct idea of life. This book aims to establish the idea of manliness, but the enlargement of one's usefulness must depend upon growth and application.

A GOOD MIND.

We have mentioned the longing to be a man —the cherished desire of every boy. But what is it to be a man? Someone has said, "To be, or not to be? That is the question." But with the boy the question is one of growth, of strength, of freedom. O, how a boy does long for liberty! And just here the dear boy often, so often, blunders in the idea that he entertains of liberty. What is liberty? What is liberty to be to the boy who thinks that "When I am a man, I'll be free"?

Along this line of thought there is room for better ideas than some of us had as boys. But the answer is not so easily given at this point. Just as a boy's idea of what it is to be great is

*Lind's "Lessons in Physiology" and "Brain and Mind", Drayton.

not always easily set aside by the true conception of greatness. We will strive to get at correct positions on these very important things. To be strong, to be free are frequently two thoughts that combine to serve as the object toward which the bright boy pushes everything, even turning the pages of the calendar to hasten the time when he may announce joyously to the world, "I am a man!" Good! we gladly pass the word along—a man. But our task is set to give the fullest possible meaning to the term man, and to enable our readers,—the boys, our brothers—to strive successfully with the author to build up a stronger, purer, better manhood for the world's tomorrow.

We do not want the youthful spirit to pass away, nor stiffness of manner to palm itself off for manhood. We believe that the man should maintain a sweet and youthful spirit, and that social flexibility is more the mark of a man than is the rigid manner of some who have nothing but stiffness, apparently, to lend aid in proof that they would be men. Refinement and ease of manner, are marks of manliness.

We must not think to hasten the days of freedom or greatness by the choice of a trade or a profession, nor conclude that to sit in the seat of a great man will make us great. While it is true that to associate with great men helps us to truer ideas of manliness, and refines us in some degree, it is still true that the secret of greatness is not outward but within us, and however much of assistance others may afford

us by our privilege to associate with them, the greatness that we should earnestly desire is character, and character is within us.

Certainly there is nothing to condemn in thinking of a trade or any calling, neither would we hint that to desire the association of the good and true is wrong, for we are always to take advantage of our earliest opportunities to get information touching the various callings of life, and make use of the company of all good people when we may do so properly. But the caution is that the profession cannot make us great if we permit unworthy thoughts and desires to tarnish our characters; and instead of the association with good people raising us higher, we may injure them if our hearts or hands lay hold of evil.

Little Johnnie Talbot, in tender years, was asked "What are you going to be—doctor, lawyer, minister, or what?" His reply carried something deeper, fuller than his years could fathom, saying, "I dess Don better be a man 'fore he's any of 'em."

With the thought that to become a man means to grow up into mature years a character good and true, we desire to show our youthful readers that a body kept sacred, a mind filled with pure thoughts, a soul (the being of energy) diligently applied to a worthy world-object, and a spirit that breathes devotion to God, our Father—these together constitute a man whose character may rightly bear the title of this book, TRUE MANLINESS.

A GOOD BODY.

We are fearfully and wonderfully made.—David.

For grace, for strength, the body is,—
God's temple, in your care;
You ought to guard it as all his,
And ask his help in prayer.

Well, of course, any boy wishes to be strong, and one of the things which calls forth the boy's ambition to be a man is the assurance that in the triumphant era of manhood there will be strength. And who blames the boy!

In the study of physiology we may learn many very interesting things about the body; the framework of bones serving as levers in some cases, as coverings to protect cavities and their delicate contents in other cases, and all giving graceful form to the body. The coverings of muscles*, some of which give plumpness of form, others serving as cords of elastic to raise the bone-levers, and all to furnish place for protected channels for blood and other fluids in the system, and in which the telegraphic wires we call nerves may be strung up throughout the body. Now these bones, muscles and nerves are all made up of little cells, particles of matter so small that, on an average, it takes about two thousand of these little units, laid side by side, to measure an inch. These cells form the building material of "the house we live in." The human body grows by the multiplication of these cells. In

*The muscles of an ox may be examined at a meat market.

the study of physiology and anatomy we may learn how the body grows, the cells multiplying from the food we eat and the life in the body, some cells "dying" and new ones forming all the time, the business of "the man inside the body being to see that proper food in sufficient quantities is taken into the system, and by the rightful care of "the fleshly house" in every part, hold it pure and sacred as "the temple of God," as the Apostle Paul says.

Any boy knows that a good body should be strong, clean, growing, until maturity,— every part made to serve the purpose in the plan of God. To make this idea hold good we must learn, from our study of physiology, the proper thing to do in treatment of the body, bathing, clothing, etc.; and once knowing the laws of health, earnestly set ourselves to obey. In these pages we shall give such instruction in this regard, as may not be found in the school books.

If we can impress upon the minds of boys the importance of placing a high estimate upon the body and, by a few plain words, secure for each organ (part) the care it should have, this work will be of service to many a man who is now in the youthful period and liable to dangers, of the consequences of which little is generally known until, at great cost, later in life, much suffering is produced.

Practices which waste the strength of boyhood certainly cause a weak manhood, and anything which leads to the least disregard for the body, or any of its parts, should be

fought out of the community of boyhood thought. The writer is determined on preventing the formation of habits that may injure a single boy. His estimate of the worth of boyhood would certainly urge him to write and teach what may save as many noble boys as possible from the errors of ill-informed youth.

Good food, pure air, sound sleep, and cleanliness may all be defeated in the making of a good body if the cells which these form are destroyed through the recklesness and wrongdoing of the boy in charge of himself.

The parts of the body which serve any given purpose are called organs; the purpose or office performed being termed the function of the organ. Some organs of the body serve more than on purpose, as we learn in the school physiologies and from observation. We notice that the stomach receives the food and serves to handle this cell-making material for us, and separates from the body-building material all the coarse matter which can not be used in the system. The lungs serve us in taking the air into the system, and separating the blood-making part of the air from the other elements. The lungs also throw off poisonous gases and dead cells, which are cast out in the wonderful operation of blood-making carried on at the point within where the circulatory (blood-carrying) system performs the work of uniting the life-powers of food and air —the food-properties coming from the stomach, the air arriving by way of the lungs—and

thus creating new cells to build up the various tissues of the body.

As these are receiving organs* through the office of which we get cell-making material into the body, so there are excretory organs to carry off coarse or refuse matter.

Under all circumstances we must insist upon holding the body sacred in all its parts and organs. The care of the temple of God is a high trust to have committed to the care of young manhood, and we are sure that the proper care given to all the parts will result in a useful and a good body.

CARE AND COMFORT OF THE BODY.

We may regard the body as the physical basis of mental energy; hence the kind of a body which the person is to use as the instrument of the mind is of prime importance.—Prof. James H. Baker.

While discouraging the exaltation of the material above the mental and spiritual elements of the world we must lay stress upon the truth that whatever God, in his great wisdom, has exalted to a high office we may not debase.

The body, as the house we live in, the dress of the soul, should be kept healthy, clean and worthy—the abode of the spiritual man who is made in the spirit and likeness of God.

Inasmuch as that which goes into the body to furnish supplies for the demands of the various forces, and as the quality of the blood has to do with the physical, mental and moral energy, we emphasize here the care for the inside of the body. The blood is re-inforced by

*Stomach and lungs are receiving organs.

the oxygen taken into the lungs from the air breathed and from the elements taken from the food carried into the stomach. Therefore,

THE BREATHING

is a very important matter. Attention should be given to the ventilation of living rooms, even though this has been unprovided for by the architect and builder. Our breathing should be done in the purest air obtainable.

There should be no hap-hazard breathing, leaving nature to take care of herself, as many persons so recklessly do. A young lady remarked to a member of the writer's family: "I am breathing in lungs I never knew I had until now;" and she is a lady of more than average culture, a school teacher, and a teacher of physiology and hygiene at that! implying that her breathing had been left to itself, thus never filling the entire lungs and as surely missing perhaps one-half of much-needed life-force to carry on the work of a responsible position. If we *can* breathe "without thinking," it were far better to breathe with a good deal of thinking, both as to how and what we breathe. Any good physiology will enable the reader to understand the wisdom and importance of good breathing.* When out in the open air, throw back the head and shoulders, walk briskly and breathe by will-power, filling the lungs full, being careful always to breathe through the nose. Daily, as opportunity is af-

*"How to Breathe," by J. B. Caldwell, may be obtained from the National Purity Association, 79 Fifth avenue, Chicago, and will prove a blessing to all who will follow its counsel (10 cents).

forded, practice this out-door deep breathing, making it a business of the will until deep, full breathing becomes natural without the exercise of will-power. Allow no tight clothing to hamper the breathing.

FOOD.

In regard to food let us caution against a sentiment that "anything is good enough," and another equally wrong sentiment that "all we get in this world is what we eat." Honor the body with substantial food, well prepared, not highly seasoned, but do not live to eat, to gratify a physical appetite. Our heavenly Father planned normal appetites and furnished the material base for good, palatatable foods, and meant that we should enjoy satisfying the appetite by eating, while holding us to higher thought than simply to please the tastes.

We quote the following aphorisms from the writings of J. B. Caldwell:

"In eating, five things are to be considered:

"1 WHY—to build up, strengthen and replenish.

"2 HOW—slowly, carefully, wisely, cheerfully, temperately, thankfully.

"3 WHEN—regularly, at stated intervals.

"4 WHERE—with cheerful company, in nice, clean, tasteful surroundings.

"5 WHAT—wholesome, agreeable, nourishing food.

"That which agrees with some may injure others. Good food may be eaten in a way that will hinder digestion, and poor food may be so eaten as to help the system."

While eating and drinking are usually considered as having primary importance in supplying physical forces, the same is true only to the end these forces may serve the true purpose of being—the development, discipline and perfection of soul-character. The social phase of sitting at table together often brings out of the dining far more for character than anything else that is derivable from the table provision.

But the "eating to live" and serve, call for a consideration of quality and quantity. Too rich foods often lay the foundation for weak physical systems early in life and the functions of the stomach become so thwarted that it can never thereafter render efficient service. Quantity may equally overpower the stomach too, so that overeating, as a simple matter of fact, helps to swell the death rate as much as underfeeding. Starvation brings speedy death, but over-loading the stomach habitually results in much disease and shortened life.

THE MOUTH

plays a very important part in the disposition and utilization of the food-supply and deserves serious consideration. The teeth should be kept clean, and freed from all foreign matter that may lodge between them. A brush and tepid water, salted a little, serve splendidly at trifling expense. A quill pick should be kept at hand with which to remove all adhering food from the teeth immediately after meals. This should be done, as we do any other toilet work, in private, or not in the presence of oth-

ers. The condition of the mouth, if neglected, will carry its own witness of uncleanliness, as the breath, borne through the mouth, will be scented by our associates. Health and courtesy to our fellows demand cleanliness.

THE BOWELS

require attention, and should move once a day. Whenever circumstances hinder compliance with nature's demands great care should be taken to secure a movement at the first opportunity. A habit of regularity should be established.

Should there be constipation a remedy better than pills is the flushing system, in which a common bulb syringe, costing about seventy-five cents, may serve to carry a quantity of water, as warm as bearable to the naked hand (and soaped with castile soap, if convenient) into the colon by rectal injection. It is a good thing thus to thoroughly evacuate the colon once a week even though not troubled with constipation. After the movement thus produced, the injection of a quart or so of warm water (never use cold) will serve to cleanse the walls of the lower colon. After this cleansing a pint or so of water injected and retained will be beneficial, by absorption finding its way to the bladder, cleansing the system. This flushing should not be done oftener than twice a week unless by medical direction. [The poisonous emanation of retained waste matter penetrate the entire system, producing disease and serious complications, and should, therefore, be regularly and promptly removed. The

instructions here given in regard to flushing the system are equal to those for which thousands recently paid five dollars each.—ED.]

THE OUTSIDE

of the body demands care and attention for the sake of health, comfort and courtesy. The higher the degree of health enjoyed, the greater the comfort of living and, other things being equal, the more companionable the person.

The skin should be kept scrupulously clean. Lack of cleanliness lowers self-respect and insults the good taste of our associates. A lake or river is not a necessity in order to obey the physiological commandment, "Keep clean." A small basin of warm water, set upon a newspaper, and a five-cent sponge, or a soft flannel cloth, and a penny's worth of pure soap give ample means for a good bath and may be had in any room occupied without soiling the finest carpet. The dry-bath, or skin rubbing with a good flesh-brush, serves an admirable purpose and quickens the surface-life greatly.

[The sun-bath, consisisting of a half-hour's exposure to the sun, weekly, is a great promoter of health.—ED.]

THE CLOTHING

of a boy or young man is too often made to turn on showiness. While encouraging taste in dress we should carefully avoid all display. There is great difference between acting as advertiser for the tailoring business and using the tailor's art for service.

The quality of one's clothing needs consideration—the climate, class of work, and the

condition of the man, each has a bearing in determining the most suitable quality.

The body should not be bound at any point. Looseness should be a characteristic of clothing for both men and women.

Cleanliness is a most important matter. Underwear should be scrupulously guarded, often changed, and never worn at night (in bed), a loose night-shirt always being a part of a gentleman's outfit, close at hand, when repairing to his bed-room.

A neat tie, perfectly clean collar, shoes nicely cleaned and polished, hair combed, fingernails cleaned and trimmed, hat on the head level, and an air of thoughtfulness are marks of manliness for which all observing people seem to look as by intuition, so truly do these things indicate the kind of mind that is leading a boy or man. Slovenliness in dress may be shown in apparel of rich quality as well as in raiment called poor and mean; and taste can be revealed in the poorest sort of clothing. A bare-foot boy will receive due attention from his elders as quickly as he whose shoes are from the top-shelf in the foot-wear market, and the kangaroo or patent-leather shoes may be only an easy means of knowing how much of a boor the wearer really is. It is not costly raiment and rings, but taste and manners that make the man.

Eat for strength, dress for comfort and service, keeping the body sacred as God's dwelling-place, entertaining the holiest regard for the divine purpose in the use of every part of

the tabernacle in which the "man inside" has his dwelling, and remember that the old maxim, "a sound mind in a sound body," has a deep meaning, and suggests a call for a sound mind as a basis for true manliness.

CONSCIENCE; OR, THE MAN INSIDE.

"Something inside o' you what talks, but not out loud."
—Lorain Priest, age, 5½.

"Conscience is not a thing to be acquired."—Kant.

Some things we know by reason of having been taught. Other, and very important, things, we know without any such teaching.

God is all-wise and in every other attribute of his personality is unlimited. We can not think of God without believing that he knows that he exists, that he is free to choose, that he is God. Now whatever we believe about ourselves as to our bodies, our minds, our spirits, we believe that God made man and that in some things, the things in which we are capable of greatest improvement in thinking and doing good, we are most like God.

While we do get our being from our parents it is also true that God made the first man and woman with the power to generate new beings like themselves; it is also true that through certain wisely established laws God gives the life. But the first pair (Adam and Eve) got their entire being, personality, direct from God. He has taught us in the Bible (Gen. i, 27) that "God created man in his own image." We are called his children. Believing all this, we must conclude that in some things we bear the

marks of God's character. In these statements are found some truths which indicate that we are much like God: I know that I am that I I am, free to choose (the right or the wrong) and I know that I am a man—a capable, responsible being. Having these propositions to guide us a little further, let us ask, How are we to be sure we are right?

We know that the body is not the man—properly speaking. The body is "the house we live in." The man is inside, as little Lorain Priest said when his mother asked him who was doing the thinking. This inner man is a conscious personality, with will, reason, conscience. In the Standard Dictionary you may learn that conscience is "the power or faculty in man by which he distinguishes between right and wrong in conduct and character." When we think, say or do wrong things we feel badly. Conscience reproves us somewhat, but more particularly, conscience decides that a thing is right or wrong.

If I cut my hand I have pain in the flesh where the nerves are injured. If I do wrong I am troubled in conscience. The "hurt" in the flesh is a warning for all time to take care of my body. The "troubled conscience" is a warning to be thoughtful and guard myself from the wrong always. We may so disregard conscience that our moral power weakens and in the loss of moral self-respect we may so silence our convictions that wrong doing will cause us less trouble of conscience. The use of my hand may callous (harden) it so that

the nerves may not easily have opportunity to report to the brain when the hand is brought in contact with even a hot substance; and in a similar manner the abuse of a sensitive conscience may so destroy it that it will no longer serve in the office of a "kindly warning friend."

Oftentimes when a boy shows himself the possessor of a sensitive conscience his coarser school-mates will jeer him with being "old womanish," a "granny," or "tied to his mother's apron-strings." All such unmanly thrusts should be met with the power of a noble reserve, which ever determines to be a "womanish" *man* with noble heart, rather than an unmanly, coarse-grained boy. Daring to do evil in the face of conscience proves one a coward, while courageously holding to the right in the face of opposition, not only retains an approving conscience, but compels the respect of those who sneeringly defy conscience—conscience in the heroic and in themselves—and who feel sneaking for it as soon as the flush of evil-daring has past away.

It pays to cherish the fullest regard for our "inward monitor" whose voice; though soundless, ever seeks to keep us in line with God's eternal right, and which always rewards us with approval when we "hear and heed" its earnest call to obey the law of God—which law, stated as an abstract but working principle, is —DO RIGHT.

The earnest entreaties woven into other parts of this Pocket Companion should serve to add

force to what is said here, and lead each one of us to maintain the highest regard for our own "man inside," and for every boy with a refined conscience.

Purest manhood should be sought
As your pattern, man to make;
Cherish only noble thought,
Keep your conscience wide awake.

[Conscience is, to a large extent, a creature of heredity and environment. Like the eye, it sees only that which is visible in its surroundings. In India it is bound and hampered by caste; in Saul of Tarsus it persecuted the followers of Christ; in many religions it is ruled by prejudice and superstition. The conscience that is very strict on minor details and indifferent concerning that which is highest, truest and best in life (justice, purity and love) needs enlightenment. The conscience that forbids meat on Friday but is dumb in the presence of murder, needs attention. The conscience that condemns all helps to reverent knowledge and yet allows its possessor to wantonly destroy another's reputation, is in a deplorable state. A morbid conscience, that makes one miserable and causes him to spend the time in vain regrets and useless repinings, needs to be restored to normal conditions where, with divine freedom and heavenly wisdom, it will accurately represent the voice of God in the human soul. It is absolutely necessary for mankind to earnestly seek to know what is right and just. It is a deplorable condition to be conscientiously in the wrong; but until convinced

of error, duty requires obedience to conscience —according to the best light obtainable.—ED.]

THE MIND.

"There is nothing great in the world but man; there is nothing great in man but mind."—Hamilton.

"The mind's the measure of the man."
—Watts.

Phrenology teaches that the brain is the organ of the mind; that is, the mind acts through the sensitive nerve-mass, encased within the cranium, called the brain. In the exercise of the brain in asserting the mind, much blood flows from the heart, purified and strong, to enable the brain, through its life thus sustained by the blood, to perform its work. Clearness of mind depends upon the purity of the blood which the heart sends bounding to the brain. The very best care of the body in the use of wholesome food and drink, pure air for breathing, and cleanliness by bathing (the entire body) is demanded, if we would be "clear-headed," doing our best thinking at all times,

The brain does not make the thought but helps or hinders the mind as the blood flowing through the brain is pure or impure. Mind is something more than brain action; it is an element of the man which is spiritual in its nature and personal in character. The mind acts independently or through the suggestion of persons and things. We may easily understand that our companions can and do influ-

ence our thinking, and that we can also think quite independently of all associations.

Boys are easily influenced to think and act "with the crowd." The type of conversation heard in any group of boys is found to be an evidence of how little independent thinking is sometimes done in boy-life. Here is a grave problem for boys and for teachers and parents. The writer desires to awaken such an interest in the reader's mind that he may see and feel how very important it is to do good, strong, independent thinking.

We can think independently if we will! and for the strengthening of manhood we must do it. It is true that we are social beings and therefore do not want to refuse entirely to be influenced by our associates, but we must train ourselves to be under complete self-control in the choice of thoughts, whether we furnish our own thoughts or allow them to be suggested by others. To train our minds we must use our wills. Let us grasp this distinction and hold it: Good men must be filled with good thoughts; bad men are filled with bad thoughts. Some one has said that you "sow a thought and reap an act, sow an act and reap a habit, sow a habit and reap a character, sow a character and reap a destiny," that is, settle forever your dwelling-place in keeping with the character finally fixed through a life developed from the kind of thinking you have done! Solemn thought when we meditate upon the danger there is that boys may be low-minded, base and wilfully wicked.

It is an old saying that "You can not hinder crows flying over your head, but you can prevent their building nests in your hair." Applying the thought in this homely adage we may readily admit that whatever thoughts are presented to u s by associates, the printed page or prompted from within—perhaps the growth of thoughts from former seed-thinking—we may reject or accept. Our judgment should be educated to distinguish quickly between the good and bad, and once deciding that a thought is not good, order it away.

Keep no company with bad thoughts.

"How can I have good thoughts?" some boy will ask. The rule here laid down will go a long way toward giving the victory complete to every boy who really wants to be a thought-conqueror: Resolve to have none but good thoughts. Then, whenever alone, make it a rule to think over the very best thoughts you have known, leading yourself upward always to the thought of being a good man. It should be every boy's purpose to be a manly man. Carefully watch for the thoughts of others and, finding—in print or hearing an utterance—a thought that seems good, inspiring, lay hold upon it and try to get something from it to strengthen the will to be good. Remembering that you are to entertain only good thoughts you must have something good to read, always looking for such ideas as seem to lift up toward noble, pure manhood. Say to yourself, Thou shalt entertain only good, true thoughts. Determine to have a good mind

and expect to improve it; expect help from your noblest friends. Look to God for help.

A good mind makes a good man and directs into safe places. It is the crown and glory of character. We must not forget that greatness can be spoken only of character, or mind quality, the place filled by men and women being great simply because great and good minds are required to occupy positions which we usually think of as being "up in the world." Dr. Watts, being severely joked for his smallness of stature, replied in this verse:

"Could I in stature reach the pole
And grasp creation in my span,
I'd still be measured by my soul:
The mind's the measure of the man."

Upon this the following has been written:

"Could I in stature reach the pole,"
Declared great Watts in self-defense;—
Man's measure is his stretch of soul,
His character, his heart, his sense.

"And grasp creation in my span,"
Said Mr. Watts as he affirmed
That manhood only makes a man,
For mind is manhood, rightly termed.

"I'd still be measured by my soul,"
Whatever be my size or span;
'T is not the lengths that reach the pole,
It 's the power that 's in the man.

"The mind 's the measure of the man,"
Said Mr. Watts; and he was right:
It 's not the measure of the span,
But brain and soul that gives thee might.

CHARACTER.

"Think of living! Thy life, wert thou the pitifulest of all the the sons of earth, is no idle dream, but a solemn reality; it is thine own."—Thomas Carlyle.

"Life is real, life is earnest."

—Longfellow.

Character is beyond value. That is, no man can estimate by our American dollars what a good character is worth. It is that which determines the worth of a boy, and who shall say how much a noble boy is worth? A boy, soon to be a man! We must remember that God said, "Let us make man in our image, after our likeness." And again, "God formed man, and breathed into his nostrils the spirit of life, and man became a living soul." These quotations from the Bible enable us to reflect that God made man a copy of himself, and certainly then emphasized what man ought to be in the person of the Lord Jesus Christ. To think of the way Jesus lived and met every relation of life; to notice the fact of his willingness to suffer and die for sinning man, enables us to get an idea of his valuation of man. God intended a man to be his worthy child. Jesus treated man as a friend, an associate. This gives us a thought of what a man ought to be.

Having the right conception of a man, a manly character, it is a most noble thing for a boy to aspire to grow into manhood. Thinking of becoming a man, a real, Godlike man, is better than to dream of being (some day) a railroad president, a governor, a college professor, a congressman, or a preacher. Little Johnnie

Talbot expressed the idea nicely, though he may have thought only of man's size, when he spoke of "being a man." An older person asked Johnnie, "Well, my boy, what are you going to be—a doctor, a lawyer, a minister, or what?" The reply was ready: "I dess Don better be a man 'fore he 's any of them." Splendid lesson. Yes, we must ever remember that important places must be filled by persons who are noted for true manliness of character: for railroad and college presidents; for lawyers, preachers, congressmen, we must have worthy and noble men. Here is a couplet from a poem by Holland:

> "God give us men! A time like this demands
> Strong minds, great hearts, true faith and ready hands."

How I delight to think of a splendid boy in whose heart there is always cherished the thought that when he is grown he will be a good man! Thank God—and noble parents—for such boys. One such, when grown, declared, "I'd rather be right than president." Another, Prof. O. F. Frace, when superintendent of schools in a western city, was about to sign a remonstrance against the issuance of a saloon license and a "friend" was sent to tell him that he would lose his position in the schools if he dared to sign the paper. He at once replied: "I have sacrificed two good positions for right, and I'm ready to lose this one rather than abandon manly principle." God bless such men. Those who show such manhood must have determined in boyhood to be

right, and must have always courted right principles.

A fellow-merchant is reported to have said: "If Arthur Tappan will allow his name to be put on my store and will sit in an arm-chair in my counting-room, I will pay him three thousand dollars a year." Here was a living salary offered for the influence of a manly character.

I. REVERENCE AND RESPECT.

Our highest conceptions of manhood are obtained from what the Bible says of man (as God made him) and from the character of Jesus as portrayed in the gospels (Matthew, Mark, Luke and John). These ideas get their beauty and strength from the attitude of man toward God. In other words, man's first relation is to God, and his strength and beauty of character is in the reverence he shows to God. A man may be a good neighbor in many respects and not look up to God in thoughtful reverence; but no rounded-out character can exist without reverence for God. Certainly we belong to God in a very proper sense, and are incomplete if we do not cherish a grateful spirit toward him who gave us life and through whose providence we are permitted to have all that we enjoy.

To reverence God, I need hardly say, is to look to him as God, esteem his love, and hold his name—all his names and titles—as very, very sacred; cultivate a tender regard toward him and aim ever to please him.

Next to reverence for God comes tender regard, loving respect for woman. Since the first man (Adam) every boy has had a mother beneath whose heart, within whose body he was tenderly carried for months before he saw the light. The mother's body was the sacred temple-home for the child, and for this a boy should have the greatest love and regard for his mother. Her very life was risked to give him birth and her love and care were all for him. From this relation, that a boy's mother bears to him, comes the duty of the boy to cherish true, noble respect for womanhood. No clean-minded boy will speak lightly of any woman.

Reverence for God and manly respect for woman furnish a basis for character—the active character, or character by choice. By this we mean that whatever disposition one may have been born with and which he can not fully change at once, there is the demand for choosing and taking into one's character the elements which are necessary to develop him into a good man.

After reverence and respect come a number of character-elements. Cultivate a strong self-respect, always holding the idea that a manly boy must rate himself very high, never becoming a tool for an ignoble or mean thing. Whatever would weaken another in your estimate would lower your own self-respect. Maintain manly regard for self. This suggests that your self-respect will exhibit your idea of a man, and a worthy man is one who has deter-

mined to be somebody. A worthy, noble ambition is always commendable. Instead of repressing the native self-hood, the ego of the coming man, we should bring out the individuality, develop self-confidence, and charge responsibility upon him. This is not teaching radical individualism, nor encouraging a young man to "look down on" his fellow who may be less fortunate in any way; but to cheer on the determined and determining manhood "in pressure upward bound" to useful, manly age, and to his associates through his example. The noble boy will give his fellow freedom to do his best and take chances with him.

If the God-given impulse to be a strong man and make a worthy life-record in the earth-conflict, leads a boy up into a larger place among his fellows, and he, in his successes, can be a blessing to them, who dares say that heaven will frown upon the man and his achievements?

II. BE AN ALTRUIST.

The world needed a strong man to act as agent and "God made man" a positive individual, a responsible being, a free man. To speak of a free man and emphasize responsibility may seem not quite clear, but all this, and more, is true. The strength of the manhood we delight to cherish is in the two great halves, fitly joined in one personality—a noble, self-respecting man, who entertains the idea of being helpful to others. Let us see. God is the Father of mankind. We say, "Our Father

in heaven." We are children of one family—brothers and sisters in the earth-kingdom of the Lord. This gives us a very simple idea of brotherhood—interest in others.

Personality is essential to the individual but to cherish personality in selfishness would defeat the family idea and keep us out of harmony. The egoist is all for self; the altruist is an unselfish, helping brother. God's purpose is delayed (in a great measure and so far as the one who is selfish is concerned) in every case where a man refuses to be a helper to his world. I am my fellow's brother.

In altruism we have unselfishness, which is a trait of nobility, keeping the heart always in a state of happiness; next is good will, an element of character actively seeking to have others blessed; then love, pure and simple, serving as an all-comprehending power to make others "feel at home" and realize the meaning of the poet in the words,

> "Blest be the tie that binds,
> Our hearts in mutual love."

In the poem found on another page is this stanza:

> Be an active, earnest man,
> Always noble, trustful, true;
> Help another when you can,
> For this helping strengthens you.

Activity and earnestness are essential to an altruistic spirit, and we would not think ourselves noble if we were untrue. The exhortation, "help another," is the essence of altruism, and is spoken of as strengthening the

helper, not as a means to selfishly gain something, but as a fact. I am a stronger man in all that is noble for every unselfish act I perform. It is a law of life. Indeed, this is the law of self-sacrifice stated by Jesus the Savior (Mark v, 35). The giving of oneself in service for others is the very thing that saves the world.

III. ELEMENTS OF SUCCESS.

Building upon the elements of which we have written as a platform of character we should take notice of three things which may be termed a ladder to success. Our ladder must stand upon this four-square foundation of character—reverence for God, respect for woman, self-respect, and altruism.

1. AN HONEST PURPOSE, which might be termed "a conscientious aim," is all-important for a growing man. An aimless life is a wasted life. One must have a purpose. Rev. Dr. Theo. T. Munger says that "purpose is a matter of special importance;" and certainly it becomes practically all-important when we consider that everything is thrown away if left with no outlet of purpose. To be a reverent man of unselfish principle, seeking to be a true help-fellow, is properly the business of every man. In being a good man and doing good to others, a necessity is found for means and methods of operation. In strengthening the mind for greatest usefulness a boy should pursue such studies as will enable him to do hard thinking; or, in other words, it is well to

train the mental faculties through the discipline of study. In applying the developed mind to the needs of the world one must have an occupation to serve as a channel through which to reach his fellows.

There is in life a law of activity. We must work. As altruists we must work for the common welfare. These two laws compel us to to choose an occupation, which serves as an object toward which we move steadily.

In boyhood days one may hold as a purpose a course of study which he intends to pursue earnestly; or, as a special purpose, one may determine to learn a trade, taking only such studies as are necessary. An impulse is sometimes a good thing, a prophecy of great possibilities, but we must urge our friends among the young men not to "drift" out into life, but to insist upon following an object as the terminal point of a well-laid plan. One may enlarge his purpose, strengthen it, polish it, or even subtract from it, but give it up—never!

One lad set out determined as his purpose to be a good man, a great man and a stage-driver! He failed to secure "the ribbons" to drive with "four-in-hand," and has never been able to announce himself "a great man," but he succeeded in overtaking the first object in his complex purpose and as a good man settled over a congregation as a useful and much-loved pastor. The point is that one supreme purpose is sufficient and a good man, with such a purpose, finds opportunities for all his energies.

In all these words upon an "honest purpose"

there is meant to be the spirit which will reveal the writer's cherished desire that every reader's purpose will be a noble one—one that God can bless; indeed, a manly, conscientious aim.

2. AN INVINCIBLE DETERMINATION is the second round in our ladder to success; an element or factor which proves the essential continuing-agent in attaining success. Whatever of manly power available, whoever may cheer on the way, unless a young man's will is tempered into an invincible determination to proceed under the soul-prompting cry of "Forward," floating "excelsior" banners overhead, dreaming of the delights at the top of the ladder will not enable him to accomplish much in life's pursuits.

The use of the will in pursuing any worthy object—either in developing good motives or obtaining outward things—and in resisting the evil of the world about us, is a very important study. A youth should early know the use of his will and enforce its authority in the right. Make it a power in persistence to accomplish; make it as great a power to resist any and all wrong. Cultivate will-power! "Dare to do right."

3. ENERGY, which might well be denominated force, is another exceedingly necessary factor in reaching "the heights of life." We speak of physical force, nervous force, and of force of character. We wish to especially emphasize the thought of manly energy which, after all, is a combination of physical power and

mental force concentrated upon the will-power in driving the purposes of life.

In the personality of a youth who has been wise in preserving himself from a waste of resources, there is a power which displays itself in the simplest movements. The very eyes gleam with the lightnings of energy.

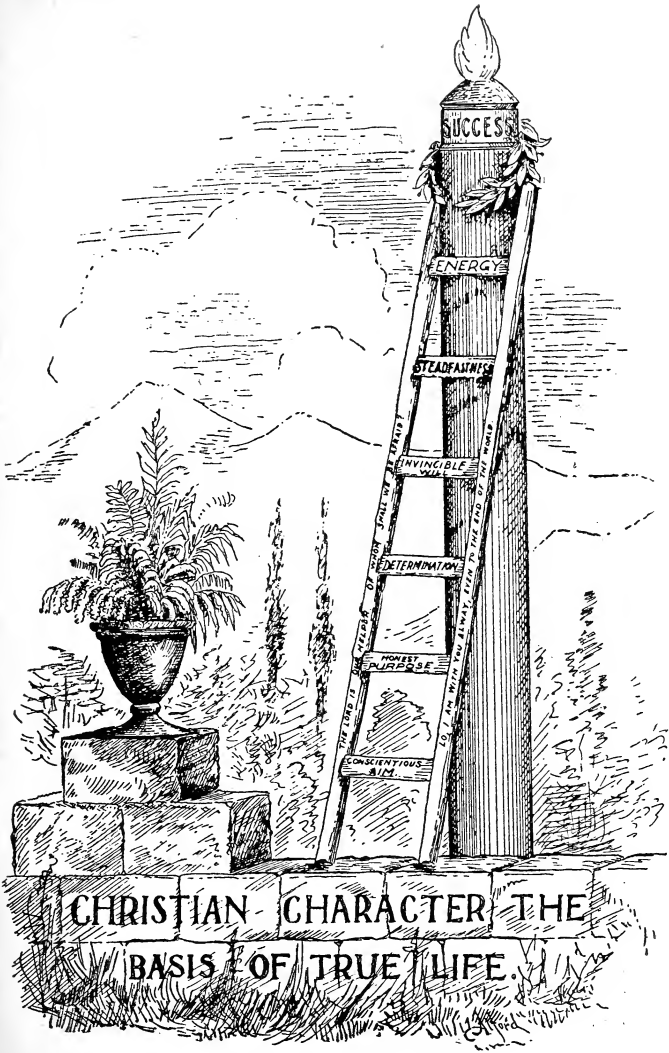
A chapter on the Conservation of Energy (a scientific term used in physics) will serve for further remarks and suggestions as to how "a youth may grow to manhood's weightier years and yet be youthful still."

RED LANTERN SIGNALS---DANGER.

"The devil tempts most men, but idlers tempt the devil."—Talmage.

"A young man is not far from ruin when he can say without blushing, 'I don't care what others think of me.'"—Hawes.

I like to study trainmen's regulations. Any thought of a railway train is strongly inspiring, everything about it being so full of meaning, from the "steaming up" of the "dead" engine, through the train make-up, the load of traffic, the "orders" to run, whistle, bell-ring and so forth, the movements signifying intelligent life, great power, quick work, and all indicating the law of activity and service upon which our life is built. Activity indicates, or rather verifies life. Inactivity means death. And yet, correctly speaking, there is no such thing as inactivity. The mind is self-acting, yet to have free-play and prove helpful the mind must be under the direction of intelligent will. The activity of mind, resulting


SUCCESS
ENERGY
STEADFASTNESS
INVINCIBLE WILL
DETERMINATION
HONEST PURPOSE
CONSCIENTIOUS AIM
THE LORD IS THE STRENGTH OF MINE LIFE OF WHOM SHALL I BE AFRAID
I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD
CHRISTIAN CHARACTER THE BASIS OF TRUE LIFE.

from the sheer force of necessary mental action spurred on by chance environment is as death-dealing as inactivity itself; even more so, since the lazy individual who does not direct his thought by aspiring impulse and good judgment, permits himself to assimilate the spirit of the idler's uncultivated ideas.

The red-lantern signal that we see in railway service means "danger," and calls for a stop to the train. No trainman may disregard a red-light or red-flag signal. It always means danger, and therefore, *stop!* The first signal-light of danger that your friend, the author, wishes to hold up to your view is that pointing out the extreme insecurity of an idler's life. Activity is essential to life. The Lord Jesus used these words, "I must work" (John ix, 4), as indicating the powerful conviction of his manly life. This law calls for the wise directing of our physical, mental and moral forces, applying life itself to the doing of that which is useful and good.

Resolve never to be an idler. If your friends need help offer to be a helper, always proving your willingness to be of service by the readiness with which you tender your heart and hands. Be courteous and manly. If your own work and the helping of friends does not take all your time—aside from necessary study, sleep and recreation—make it a rule to find employment for the time at your disposal in some place where morals are safest, and do the work of such choosing with the spirit of good will, remembering that you are self-em-

ployed to do work which shall serve to keep you out of temptation. I warn you against idleness as a good physician would warn you against the small-pox.

If you are floating on the stream of time rather than directing your course with manly intelligence, you must soon feel a restlessness of spirit which will most likely plunge you into wrong-doing, or else you will fall a prey to evil suggestions from other idlers whose very occupation of "do-nothingism" will attract you to them. To become an associate of idlers very soon destroys manliness and self-respect, for the lack of the inspiration of being nobly employed quickly results in a feeling of emptiness of life, and this is the basis of recklessness, the starting-point on the highway to a ruined life. The manly boy can not have full respect for idlers, street-loafers, dry goods-box whittlers, and having made a low estimate of such characters, to become one of them is to throw self-respect to the winds. Don't do it.

Court occupation, seek inspiring thought and cherish the regard of others. In early boyhood days (when about ten years old) the author received much help from a lesson in McGuffey's Fourth Reader, an article written by Hawes entitled "Love of Applause." The line from that lesson which has been retained in memory is this: "A young man is not far from ruin when he can say without blushing, 'I don't care what others think of me.'" The writer was careful to distinguish between merely doing the things that other people do

(for to do as others do would sometimes lead to great evil), and being actuated by due regard for the good opinions of noble persons.

David Crockett said, "Be sure you are right then go ahead." Mr. Crockett's pithy saying is meant to encourage perseverance, care being taken to be right. It is not unmindful of the sound opinion of well-disposed persons. In the struggle of life up through boyhood's earnest years it is well to heed many a lesson from the opinions of others. But of course no one is instructed to hesitate about the right, waiting to consider what this one or that one will say. Facing duty with a heart ready to obey any righteous call, we should never wait to learn what the result in the minds of our friends may be. Better lose "good opinion" and "be right, with God and the angels" than have the flattering words of "good boy" from those who have no courage to do the right.

It is well for youth to counsel with age and experience, and to consider the advice of parents, teachers, ministers. No boy may be indifferent to the opinion of father or mother; yet it sometimes happens that fathers do not always do right, and mothers sometimes give unwise counsel. Teachers and preachers are not infallible. However, as a rule, the advice of all these is helpful.

In the printed instructions for railway trainmen among other things, we find this wise advice: TAKE NO RISK; IF IN DOUBT, TAKE THE SAFE SIDE. How important, how simple, how safe! So to our boys who read these pages we

come to say that while an occasional idler might escape ruin, and once in a while a young man might say, "I don't care what others think of me," and escape the general result of ruined self-respect; there is great danger, the doubt always being against the risk of idleness and disregard for good opinions—the trainmen's rule applying with force: TAKE NO RISK; KEEP TO THE SAFE SIDE.

The seed of evil floating in the breeze or upon cigaret smoke finds ready soil in the idler's mind and heart and will surely bring forth a crop, a most wretched crop of wickedness, and the lowered self-respect which "doesn't care" for the cheering words of "Well done, noble boy," will soon result in debased manhood. The only hope for the reverse becoming true is that the interposing power of God's love may enter the life to change it thoroughly—the regenerating, transforming principle of God's life starting the soul out upon a higher road of purpose, leading to progress, happiness and peace.

Idleness is ruinous to body and mind on general principles; but it is extremely ruinous in that a hundred things may enter the idler's mind, any one of which is destructive in its nature.

We take on the character of our companions. Profanity goes with idleness. Evil thoughts infest the idler's mind, and bad, coarse purposes capture the heart of the idler. Be busy, we repeat, and cherish the opinions of noble men and women.

The power of a boy to resist bad thought is in proportion to his faithfulness in giving evil no encouragement. The purpose to be useful and strong is a means of defeating evil suggestions. But our ideas of being occupied are sometimes vague. The old couplet,

"All work and no play,
Make Jack a dull boy,"

hints at necessary recreation. Plenty of study, plenty of work (physical exercise in doing something useful), plenty of sleep and plenty of play (physical exercise in doing something pleasurable), should result in building up a strong man—strong in physical power, in will, in noble thought.

The earnest desire to be level-headed, sensible men, persistently held, will result in the attainment of the desire.

PURITY THE LAW OF LIFE.

"My strength is as the strength of ten
Because my heart is pure."
—Tennyson.

"Keep thyself pure."—Paul to Timotheus.

Keep upon your tongue pure speech,
In your thoughts allow no lust;
Manly life's within your reach—
Do not grovel in the dust. C.E.W.

"Danger!" is a cry to occasion alarm. It is a call for quick thought and steady, persistent purpose to save from ill consequences. If a father should tell his son that Johnnie Jones was going along the highway that passes through the Bigwoods belt, and that suddenly

there rushed out from the dense woods bordering both sides of the road a ruffian from whose revolver came flashes of fire and whizzing bullets, which deal out death, the son would be dull indeed if he could refrain from the exercise of curiosity and even intense anxiety as to the result upon Johnnie Jones. And should the narrator of the incident state further that one of the leaden missiles pierced the youth's heart, the conclusion, driven to the mind of the anxious son, whose blood would almost boil at hearing such words, would be that the road through the woods had proven dangerous unto death, and unavoidably the wish would course through the young fellow's thoughts that Johnnie Jones had known the danger lurking in the wood and gone upon his errand by some other way. A story like this is exciting. It has a tendency to create pictures of all sorts of schemes for making the life of man more nearly safe. Benevolent and noble are the thoughts that attempt to devise ways and means whereby our fellows may be protected in life and mind.

There is the picture of a path through a dense forest whose overhanging boughs shut out the light, and afford an opportunity for brigands to lie in wait, the conditions making life itself uncertain, simply because a passer-by is at the great disadvantage of not being quite able to see what may be lurking. The way is through this forest as a fact and, once upon the path, one has no choice but to go forward. The ease with which ruffians may

hide along the path, and the difficulty of escape for the passer-by, if attacked, reveal a striking resemblance to the pathway of youth through which a boy is driven by his growing powers, from boyhood to noble manhood.

In the aspiring boyhood years, when youth is most easily impressed, dangers lurk on every hand to assail the young life and waste its powers. The ignorance of this period of uninformed youth makes it doubly dangerous because "for lack of light" upon the problem of boy-life the young heart may be ensnared into the loss of manly life. The death-dealing work, more awful than "cold lead whizzing, powder-forced," to destroy physical life, once being incorporated with the powers and passions of the boy, the end is not far.

It is to warn, arouse, inform and save the noble boys, whom we hope to reach, that we snatch time away from a busy life, already quite too full of work for common comfort; and in writing these pages the ever-recurring thought is, "How can the precious but endangered boys be so wisely and fully instructed as to cause them to realize the sacredness of manhood and the manly relations of life?"

As a teacher since before nineteen years of age it has been a cherished burden of heart to the writer to arouse the most manly emotions found within boyhood and young manhood and by giving intelligent direction, to save the boys—the husbands and fathers of our bright tomorrow.

In the matter of boyhood, as the introduc-

tion to manhood, ignorance is dangerous. A boy knows that he is a boy, but he is, in a very large measure, ignorant of what that means. His father and mother ought to have begun early to explain to him the meaning of his boyhood. The cruel and culpable wrong of allowing boys to go groping on toward manhood, picking up distorted facts, and half-truths, and vicious ideas from vile stories and vulgar lies, taught by the wicked, is a solemn fact for which parents must answer, for the full worth of their boys, lost and undone by reason of the neglect of those who were made responsible stewards for the boys' characters.

Ignorance is dangerous and TRUE MANLINESS comes now to enable boys, through the counsel herein given, to avoid the calamity of others. We come to tell the boys that being a boy means the possibility of manhood, and that manhood may become fatherhood in after years, when some fair and womanly woman shall be found as a companion and wife, provided the powers that constitute manhood are preserved sacredly for God's purpose of perpetuating the race.

Long, long ago men learned that all forms of life are from an egg. Scientists teach us now that every grass, every plant with flowers, every fish, reptile, bird, beast; the puppy, the kitten, the little colt, develops from an egg. Millions and millions of eggs (ova) are necessary to continue the races of plants and of animals, including mankind, and all eggs are produced in organs which we term ovaries.

Every perfect female (mother)—in plant life or in the animal kingdom—has one or more ova-producing organs, or ovaries.

These words have already furnished the hint that there is in every kind of life "male and female," as the Bible phrase gives it. The female is the mother-side of the life-giving pair, and the male is the father-side. The organs of both male and female, having for their office the development of the species (the race), are called sexual organs.

The male organs of generation, or sexual parts constituting the man element of the boy, must be kept sacred to the use assigned in God's great plan of the race. Let us approach this study in most respectful, reverent mood, doing our thinking as chastely as though mother were giving the lessons, and we were in the immediate presence of the divine Father. Why not? We are manly boys or men and therefore would be pure-minded gentle men.

God has committed to us a very grave responsibility in this power to co-operate with him in perpetuating the race. How solemn, sublime, god-like! We certainly should feel the weight and worth of the privilege.

In thus committing the life of the race to us the Creator has infolded life into life, so that in fertilizing the ova there must be life itself in the fluid which is in the man, and therefore there is in this life-producing fluid all that shall unfold in the new life (which is to become a man or woman). The great oak tree has gathered up building material from the earth

and the air, but the life and kind of tree, including its possibilities, were all encased in the little acorn, the seed. Wonderful possibilities are there. So in the seed-life of man there is the condensed manhood, the essence of the physical, mental and moral man drawn from the whole being and which, in passing from him, carries away of himself his best elements. Not a great weight or bulk is at any one time thus thrown off, but measured by an estimate of life-powers how great is the loss! and so, frequent losses soon destroy the man. Here again is our cry of danger. If it is wrong to destroy human life—and it is certainly awful wickedness to waste human life and its accompanying possibilities—*it is all important that the seed of life be saved to perform only God's purpose.*

The life-seed of which we are speaking is gathered from all the human system and stored up within the body in places specially provided for it. As it goes on accumulating all the time the thought arises that the fluid must be used or else wasted. But God's wisdom has met all this. The system takes it up and uses all surplus seed-fluid within itself (the system). The greater masculine powers furnish the greater life-force for all of nature's demands throughout the physical and mental being. Man is a conservator of life and is charged with saving for proper use all his powers. There must be no unnatural excitement of the sexual organs. "Hands off" is the order from the conviction of best manhood, all

handling being limited to bathing for cleanliness. Whatever calls the blood unduly to the sexual parts tends to excite, and care must therefore be exercised in bathing; and to prevent friction from the clothing, etc.

Man is a trinity. There is the physical man, the body, which is called "the house we live in." This is "the man for action." Next we notice the man of thought, "the thinker;" the man of ideas. He thinks for and directs the actions of the physical man. Then comes the moral man, the spiritual being, who is the person of feeling and conduct in things right and wrong. This is not the classification usually met with in our philosophies, but it serves to get man before us in the three-fold aspect of dangers that beset him. Now, if in life-giving to perpetuate the race, there must go forth an essence which is to produce a being, physical. mental and moral, certainly this life-essence must be drawn from these three elemental divisions of the man who furnishes the seed, Then much sexual excitement wastes much life-essence, so that the three-fold man, with all his powers, is being drained of his very life. Tissot, a noted author, declares that one ounce of this life-force equals in physical value forty ounces of blood! The strongest, richest and finest chemical elements of the body are used in its formation. The waste of the blood prevents the expression of the spirit, benumbs the action of the mind and kills the body. Blood-letting ends the life. But this element is secreted from the blood, using the

purest life in it. Therefore, whatever wastes this, taps the blood-vessels and thus aims a death-blow at the physical life of the man. Consequently, sexual excitement resulting in nerve-shock and loss of vitality is extremely dangerous to the physical man.

The finest material in the system is the nerve-cells. The operation of mind through nerve-action is mysterious, marvelous, but is sufficiently understood to assure us that a clear mind must manifest itself through a healthy nervous system. Anything that weakens the nerve-elements vitiates the mind and lowers the thought. Impure thought will of itself weaken the thinking powers; and whatever drains the nervous system speedily ruins the mind. The law of the transmission of life involves the expenditure of nerve-force and mental power and must, therefore, heavily draft the thought-power. The frequent expenditure of these forces would soon impair, if not destroy, our man of thought. No young man can long endure the loss, even only once in awhile, without his mind showing the weakening effect—incoherency of thought, defective will-power, and moral carelessness. This is the second great danger.

The next point of extreme danger is to the goodness of the young man, the moral man, if you please. Excitement of the sexual function in thought carries with it weakened moral powers. The creative faculty has for its mission also the carrying of moral force, character-basis, to the new life, and to do this, in the

simple law of transmission, the moral power of the man who secretes the seed-fertilizer is drawn upon to charge the new life with the moral, spiritual element.* The greater danger to the moral manhood is in the fact that the whole process of waste is a violation of God's law (written in the whole being of man and in the Bible, Genesis xxxviii, 9, 10; Matt. v, 28; Exodus xx, 14, and other scriptures), and that in itself it destroys the violator. The keener moral sense is blunted, conscience fails to check the thought of wrong, and impurity, having assailed the manhood, invading the secret and sacred realm of sex-life, pulls down and casts into the dust of moral meanness, the man who has trifled with God's great law of life.

MASTURBATION.

To warn fully of the dangers along boyhood's path we must add to these cautions awful facts of common experience to many and in the observation of all.

Any unnecessary handling of creative organs is so vulgar in itself that any boy must feel the lowering of the moral tone to give it even a thought. But because boys often do this very thing, however vile it may seem to them, we are called upon to utter words of warning. Usually the foundation for this evil practice is impure thought, prompted by the words of some ignoble or thoughtless boy.

*It should be clearly understood that the wise exercise of any faculty, in pursuit of worthy objects, can not weaken the moral powers. "Waste" refers to perversions. Use is not waste.

Often the practice is begun in thoughtlessness —the clothing causing an itching of the parts, the blood flows into the region so strongly that the mind becomes unduly excited in that direction. At the time when the boy is passing into manhood, the age of puberty, we usually say, there is likely to be a feeling of fulness in the sexual parts, and his attention may be easily turned to sexual things. This is the time when parentage becomes possible.* But at this time such manliness of spirit ought to direct a boy as to guard against giving over to any temptation to excite in any way the generative organs. Were boys more thoughtfully instructed before puberty many of them would keep clear of the vicious habit of self-abuse forever.

Any excitement by handling is to start a practice which easily becomes a habit, for the simple reason that the parts are extremely sensitive to the touch.

*"A noticeable alteration now takes place in the boy's voice. After a time it settles into a deep chest tone. The mind acts with new vim and brightness. The young man feels as if he could almost tread the air. Hope and courage are booming, and to whatever occupation he turns his attention, he enters into it with vigor and energy."—True Manhood, by E. R. Shepherd.

"The soprano voice becomes the deep bass or ringing tenor; perhaps the change produces the thunder-toned orator; it certainly should produce the silver-voiced lover. And all this because the testicles develop normally and secrete fertile semen which, being again reabsorbed into the general system, and by reason of its reflex stimulating influence over the entire system, enables a youth to stand up like a creature in the image of God; and when he hears the call, 'The world wants men: large-hearted, manly men,' he instinctively and cheerfully responds, 'Behold, here am I; send me.'"—Talks, by Dr. Lyman B. Sperry.

Even if no emission* should result from the friction by handling, the very thing itself is debasing, and soon brings the masturbator to groveling. What sight for pity when passing a group of boys to notice unmistakable signs of self-abuse in the faces of those given to the habit! We pity those who were drawn into the snare by reason of the neglect of parents.

One would think that if boys fell into the practice, the foolish, hurtful habit would soon be broken through the assertion of manliness itself. But often this is not the case. Thousands are today dragging through life with the flames of vile passions fast consuming what there is left of manhood. The vulgar associations of wicked boys, the foul story, the unmanly thoughts entertained of womanhood are fuel to the flames. Other thousands have been drawn into the fierce fires and fully conconsumed! and their places are being filled by others who follow closely in their wake—doomed to death by lust!

This vice is so awful in its effects in every way that no good father can help feeling impressed with a disposition to strike terror into the mind of any boy who has become habituated to the vile practice.†

*There is a vicious idea abroad that sexual excitement, however produced, which does not result in emission, is harmless. It is an erroneous idea. The loss of nerve force in prolonged sexual excitement may be greater than that produced by seminal loss.

†"It exhausts the body, and those at all acquainted with the nature of this function need not be told that few other things are equally exhausting.....A hard day's work does not equally prostrate and fatigue.....It enfeebles the mind.....Those who would

It inflames the whole system. Life itself is tapped and it is only a matter of brief time when the whole man must fall a prey to the viciousness of his impure practices. But while life is "hanging on" the victim of this habit easily falls into the snares of most other sins. The moral manhood is very soon so weakened that any law of God or man has but little regard from him who has assailed himself in his most sacred function as a man. He has defaced, in himself, God's image.

Loss of vitality through this vice results in lack of power to fix the attention, loss of self-control, vivacity; vision and hearing become dull; the voice soon loses its manliness of tone; countenance becomes coarse; expression wretched; pimples and blotches disfigure the face, and the victim usually betrays a sneaking attitude. The reports of insane asylums reveal the sad fact that these institutions are filled with the "wrecked remains" of victims. A most pitiable sight is the man of strong frame, tottering under the burden of a ruined mind, resulting from the secret vice of uninformed youth, the product of parents' unwise law that ignorance affords security.

The partial list of dangers here pointed out

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write, or speak, or study must avoid the indulgence.....or else die.....It will not, perhaps, kill outright. It will first weaken the garrison of life, and thus open the door for disease to come in and attack the weakest part, and complete the work of death in the name of other diseases.....Ask any medical man and he will tell you that no other cause of disease equals this, either as to number, or aggravation, or difficulty of cure."—Amativeness, by the late Prof. O. S. Fowler.

ought to be sufficient warning for any reader that masturbation must be forever prohibited; that the generative organs must be guarded cleanly, sacredly, for manhood's future estate in family life; that no impure thought must be allowed to lodge in the mind, no coarse word given utterance. The charge is: *Be manly boys, pure-minded men.*

The thought of loss of physical life is not as sad as the thought of wrecked moral character. Man is in the "likeness of God" in character—if noble, pure, reverent—and to destroy that likeness by sin of any kind is a furnishing for a dark, dark picture.

The author once met a young man who had become impure in his associations and practices. He still bore the marks of having been a bright boy, a possible man of ability. But in conversation about training boys to purity and noble manhood he, urging that more careful instruction should be given boys, added these significant words touching himself: "I am a wreck, at twenty-two; I'm a wreck!" I see his countenance still, looking up as the picture of crushed manhood making appeal to save the boys from moral death by showing them how to be grand, good men whom mothers and sisters may honor and love.

A PURITY PLEDGE.

Henceforth, God helping me, I will keep myself pure in thought, word and action, and I will treat every woman as I wish other men to treat my mother, my sister, my wife, my daughter.—Mrs. Leavitt.

COMRADESHIP.

"We are members one of another."—St. Paul.

The law of development through surrounding influences holds the boy responsible for what he allows added to or taken from his character, after he may choose for himself. The boy takes charge of himself at this point. Whatever in earlier surroundings has modified thought and character will, if continued, influence him in the same way. Wholesome food, good books, clean, comfortable clothes, upright company and pure thinking will help and strengthen his character.

A boy longs for company. Association is a law of life. To be a comrade to some noble boy is inspiring. To be made, by another's choice, his companion, is a mark of high regard. To offer to be a true yoke-fellow is to offer to be of manly service—helpful, uplifting, ennobling.

Choose an associate with the full understanding that he will help or hinder, strengthen or weaken you. Our associates take on character from us. How very important that we be full of good, the overflow of which shall enrich our comrades. And we take on character from our associates. How very careful we should be that we choose companions from whom our characters may receive added force, nobility, uprightness.

If little chance is afforded a boy to choose a noble companion without taking his father as such comrade, or mother, or both, he may find

that here is opportunity for sweetest fellowship. Too many boys are strangers to father and mother! Too many boys hie away to field and forest in early morning, returning home for meals and a bed at night, leaving father and mother to long for the fellowship of their boy! Reader, do not hold yourself away from your father. Make him your comrade—at least one of your comrades. If he seems too busy to afford you as much time as you would like, beseech him to grant you a portion of his time each week for special comradeship. Should any reader be the unfortunate one whose father has "gone home," leaving his mother a widow, with a widow's care, I beg of such a one to be a companion to mother. Choose her for your comrade, for she feels the need of manly, noble fellowship, such as a great-hearted son can offer.

Sometimes a boy ought to choose his sister for his chum. It is not always that the manly fellow can make sister Mary or Katie his special comrade, but frequently this is the thing to do. Often the brother must be as a father to the girls whose father is tied up with street-railway service and the like (in which so very many hours of service are rendered), or perhaps "is no more," and in other instances mother desires "the boy" to be chaperon for Minnie or Alice who wishes to go to the school entertainment or the Endeavor meeting. In these spheres any boy with manly spirit will "rise to the demands of the occasion" proving himself a worthy son and brother. But to

be a real chum to sister Mary or Maggie, making her his counselor-at-large, always rendering full service in tender fellowship—this is the ideal brotherhood in any home.

However, we would not restrict the boys to home associates alone, for boys want boys in early youthful life as much as boys want girls in later life; and it is of boy-comradeship we wish to write. Boys can build character for one another very nicely and make stable manhood grow where otherwise there might be a big crop of dudish weakness. True comradeship involves manly character to offer in service, close friendship which must mean deep well-wishing, thoughtfulness, and put-yourself-in-his-place law, by which to determine one's demands upon his yoke-fellow.

Since we assimilate the character of our associates it is essential that we study carefully what sort of thought and life we would have poured into our being to be incorporated into the man who shall stand at the judgment-bar of God and conscience to meet the record of deeds done. Having considered what elements of character we wish to utilize, and those we would discard, we are prepared to go out into our field of acquaintanceship and select a boy worthy to "tie to" and enlist him as a comrade. Here is responsibility—choosing a chum, discarding a fellow who might wish to associate with us! Choosing a yoke-fellow implies taking a boy very close to one. Rejecting a boy as hardly safe to fellowship does not—should not—mean that we refuse to be his helper at

times, even oftentimes. We are under obligation to be a helper to any and all. Comradeship grants privileges denied to the majority, so far as the one choosing is concerned. But he may find abundant opportunity to lend his influence to build up many others whose purposes and spirit are not considered desirable to incorporate into one's character.

Has a boy vicious habits? Is he profane, vulgar, lazy, dishonest? Is he unworthy the society of your sister, your mother? If so, you had better let him pass by. Cheer him on by words of encouragement to better things, but such a lad is not fitted to be your comrade until thoroughly reformed.

Remember that comradeship is very close fellowhip and ought to be of a pure and manly type, into which one's mother or sister may be invited to join. Choose a high type of manly boy for a yoke-fellow. Be a worthy comrade yourself.

COMRADES, ATTENTION!

Keep upon your tongue pure speech,
In your thoughts allow no lust;
Manly life's within your reach—
Do not grovel in the dust.

Pure in thought and warm in heart,
Fight the wrong with all your might;
In life's conflict bear your part,
Daring always to do right.

Be an active, earnest man,
Always noble, trustful, true;
Help another when you can,
For this helping strengthens you.

Say "I can," and say it strong,
And when tempted answer "No."
Love the pure and shun the wrong,
And where duty calls you, go.

In all work, what e'er it be,
Do your best, and nothing less.
Use your eyes the good to see;
Make your life a power to bless.

ALLEGIANCE TO OUR CHIEF COMRADE.

"We would see Jesus."—The Greeks (John xii, 21).

We have emphasized comradeship and urged the supreme importance of reverence to God. It is left for us now to study this relation to God as we see it revealed in the earth-life of the Lord Jesus Christ. This is not the place to teach theology, but we may profitably contemplate the Son of Mary who is also the Son of God, and learn how great place Jesus should have in all our lives.

We see that the very closeness, the heartiness of fellowship demands that we have companions who are good, pure and true. If contact with bad boys or men will lessen our esteem for that which is good, or weaken us under temptation; and if association with good persons will add to our dignity and purify and lift higher our motives, then we should, as a matter of duty, seek an ideal companion, whose every relation bears evidence to his nobility of character; and the only such comrade to whom all in every age and place have access is the Lord Jesus.

Notice how he bore out his relation to God; the reverence, the attachment, calling God, Fa-

ther, and leading a life of prayer. There is nowhere in the record a hint that he was not a happy, joyous person, except as we see him in deep agony for the safety of others (a mark of greatest nobility), and withal he was much in prayer and often declared his purpose to do his Father's will. He threw himself into the life-needs of the people as though he loved men with an intense love. In his devotion to the Father's work and will, Jesus shows us how every young man, even in boyhood, ought to reverence God. In his close association with the people he shows how we should be interested in our fellows; how our love for others ought to be a burning desire for their highest good in everything.

Of course Jesus could go into bad company to do good and not be liable to temptation as my young readers would be in such company for the company's sake; but his going to all classes to heal and to help shows us how noble is the life that is spent for others. Jesus condemned all sin, yet loved the sinners and was ever ready to "lend a hand."

A strong character is one that is set for high things, loves the pure and offers to serve others at the expense of self, and turns from all temptation to evil, because there is nothing in the character like unto the evil that tempts. If we have such a character, or if we heartily desire to have such a character, loving "the good, the beantiful, the true," unselfishly, we certainly delight to have comradeship with such a character, delight to contemplate the

person whose character is marked with great strength in noble purposes, deep, unselfish love, and sets stoutly against all that is sinful. Such a character had Jesus Christ.

To ally oneself with a person whose character is an ideal one, keeps one in company with all for which the character stands. Then what more, or what less, can we seek for ourselves than a closely bound alliance with the Lord Jesus Christ? Sometimes we meet boys and young men who are ashamed, seemingly, to be religious, as though being right, noble, true, manly, grand and pure were shamefaced elements of character! But there are hosts of boys, and young men who see no object so worthy as that manliness which embraces the right, the noble, the pure. This class of young manhood is glad for suggestions of higher manhood than may be known to it. This element of society is our future safeguard.

The religion of the Man of Nazareth takes nothing from a man but such as tends to destroy him; the faith of this Nazarene ennobles man's every heart-impulse. No, we must not be ashamed to stand up for everything good. Write Purity, Good-will, Reverence to God, in your lives and grow the sentiment into every fiber of your being, young men, and you need never look ashamed.

He lives in the world today, though unseen except in the holy lives of men and women, and is in fullest sympathy with our every need just as when in the flesh he "went about doing good" in Palestine. His purpose in coming

to earth was not to destroy men's lives, but to save them (Luke ix, 56).

It is recorded that a missionary once preaching to the natives, in Africa, was interrupted by a young man running into the meeting and crying to the speaker, "Write it down in your book that I am Jesus Christ's man, now." And that avowed and noble purpose was the highest conception of true comradeship that the mind of the young African could think of and possibly, the most cultured of us in America could not do a great deal better. "I am Jesus Christ's man," companion, servant, brother, allied with him in every great and good work, going "about my Father's business!" Noble thought, glorious confession!

Christ is the Person, divine-human, who is the life of Christianity and the life, the love and "the Light of the world." His name represents exalted, heavenly, manly character, and we may well sing:

"All hail the power of Jesus' name."

Those who are truly enlisted under his banner of pure manhood, stand for the highest ideal life for all; lead noble lives, and inspire others to seek the best things.

Blessed Jesus, Elder Brother,
I would labor all I can
In the interest of another,
Carrying love to brother-man.

For all men are still my brothers,
Needing much a brother's love,
And I'd spend my life for others,
Proving true to thee above.

IN HIS NAME.

Trusting in the Lord Jesus Christ for help I pledge allegiance unto him my Comrade Chief, and promise him to strive to be like him, and to do whatsoever he would like to have me do.

(NAME)_____

(DATE)_____

REDEMPTION OF TIME.

"Redeeming the time."—Paul.

When we consider the question, "What is man?" we are moved with awe as we realize what a vast world enters into the marvelous entity bearing the title, Son of Man—referring to any worthy member of Adam's race. Earth and air and sea, the mineral, vegetable and animal kingdoms, all are called upon to furnish material and immaterial elements to build into the growing man. God made man and still makes man, but in his wisdom all this work is accomplished according to very precise laws. Man-building involves the use of all earth's products. The baby boy is a good start toward manhood, but he is not a man. The element of time is necessary to grow the man from the many other elements that in God's plan can be utilized for man-building.

In the thought of time as an essential element in making man there comes to bear in upon our consciousness, the grave importance

of taking due care of our years, months, days, hours, minutes! Recklessness in the use of time, disregard for its value, "killing time," will destroy the prospects of becoming a splendid type of man.

To meet the life-demand for wisely dealing with time it is necessary to realize its worth in a good degree. When we consider the matter of habit we readily see that time has played a large part in binding one up in what we call habit. In bread-making housewives speak of the sponge as requiring "time to rise." In a boy's effort to learn penmanship we are asked to be not too exacting as to progress, but give the boy time to fix the habit of correct copying. Two very important things in man-growing are involved in time-using: it takes time for the system to assimilate and appropriate the elements of physical and mental growth and also to form habits in the development of manly character.

PROGRAM THE TIME.—In general it may be said that we should divide the twenty-four hours of the day by three, and allow eight hours for sleep, eight for work and eight for recreation. This last to include time for eating. Then there is the division of the week. We believe that the week of seven days is God's division of time and as such should be regarded with reverence and used according to his program. "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt

not do any work" (Exodus xx, 8-10). In the added comment of the life and words of the Lord Jesus Christ we learn that the sabbath was made for man, and that it is lawful to do well on the sabbath day. It is coming to be more and more acknowledged that we ought to make all our work and relationships harmonious with the Spirit of Christ. As Paul says (Col. iii, 17): "Whatsoever ye do, in word or deed, do all in the name of the Lord," and (1 Cor. x, 31) "Whatsoever ye do, do all to the glory of God." This does not obliterate the time-distinction which God has made, providing for systematically coming together in congregations for Christian fellowship and worship, one day in seven.

To redeem the time is to use it as wisely as we may in the demands of our life-development. Of course no one can determine what another shall do, except that the same general program might be used by all, and filled in accord with special needs.

DAILY OUTLINE: Work, Study, Recreation. In the very nature of man he ought to work, and however lazy he may feel, or however rich —making it unnecessary to labor for bread— he should be so loyal to himself as to be occupied. The law of activity calls for work, business, and each program should so recognize.

Study may be considered as work; but in the growing years of early manhood it is not well to combine the two as one item for the time-schedule. Suppose that a young man has assigned himself a study-work, say the high

school course, and pursuing that earnestly, doing extra side reading in encyclopedias and other works of reference, taking up all his time except that which he uses for sleep and recreation. Now we are anxious to have such a one place due time in his program for recreation; but we contend that such diversion as the usual recreations will be insufficient to keep up the flow of strong vital powers in the physical system. The boy who has to work to pay his way through college so often outruns his classmate, supposed to be more fortunate (having funds provided), because the work plays the very important part of providing proper exercise for the physical system.

Work, study, recreation are the trinity of elements in the redemption of time which, wisely utilized, will develop a good man physically, mentally, socially, morally.

A change from severe application to work or study is altogether essential; comradeship, social privileges in the society of refined young ladies, a carriage ride, rowing, swiming, croquet, and many other things affording opportunity for "bringing the unused man into circulation" and to build up the powers of body and mind. We do not class work as recreation here, since work ought to be wearying toil (rest is practically impossible unless first we are tired), while recreation should not weary, but rest one. If work is impossible as labor, then make work of gymnastics. But use the time in work, study, recreation.

When school days are past and work be-

comes the principal item on the program, study ought to remain upon the schedule. What a boon is the Chautauqua system of continuing our college work, pleasantly, profitably. It has "redeemed the time" to the saving of many a man.

In the week-day program supplant work with worship, for a Sabbath schedule. Study remains, the scriptures and hymns furnishing the text books. Instead of recreation take rest and you have a Sabbath day program.

BUSINESS.

The American noun is business.—Amos R. Wells.

Not slothful in business.—Paul.

Be busy. Be occupied. Use the time. This is the burden of the preceding chapter, which carries the idea that a boy must use his time faithfully, as a carpenter uses helpers to erect buildings, in order to finish and furnish a man. So to be busy gives us the responsibility of securing and developing business.

Business is a method of applying oneself to life; it is our service rendered to society, the receipts from which we use to meet our "running expenses."

Man must put his powers to use to preserve them. Here, as in spiritual things, "he that saveth [withholdeth] his life [-power] shall lose it." The greatest physical waste is in non-use. Business is necessary as a means of obtaining food and raiment—the law of self-preservation coming into play to establish a business.

This accords beautifully with the law of general welfare. It demands of each, interest in the world's good. I show manliness by joining in the efforts of the world-brotherhood to develop the earth. This helps in the choice of a vocation—a business.

Many a man only reckons on how to raise money. As to what of personal principle he may sacrifice, or who may suffer through the evil his work may do, or through loss by his competition, he cares nothing. "Every fellow for himself," is such a man's motto. "Self-preservation is the first law of nature" emphatically with this kind of man. This is forgetting the great law of life which denies the right to self-preservation at the possible cost of life to all one's fellows. "Take care of No. 1," is viciously selfish and the opposite of a family spirit, which ought to inspire us all to maintain respectable selfhood to serve others needing our sympathy. The altruistic application of one's life broadens it, strengthens it.

That should not be countenanced as a business, however profitable, which injures others —saloon-keeping being a conspicuous example. Many young men who could fill creditably the so-called more humble spheres, have ruined their prospects in the effort to shine in upper rooms entirely too large for their light.

In considering the professions, the trades, the common—common because abundant—work of the world, there ought to be back of the purpose to choose a calling the positive conviction that the worker must carry dignity

into the most humble vocation. Dignity of character, faithfulness to the work assigned as a call of duty, and determination to do it well, can never fail to render a high degree of satisfaction to the man who is engaged in any rightful calling.

The best way to accept a work is to look upon it as a mission given in the Divine economy, and with this reckoning endeavor to ascertain what the real demands of the business are, and from the knowledge of these demands go on to an analysis of the qualifications of the man. This brings one to deal face to face with the man and the mission, so that the possibilities of success may be judged. Responsibility must be expected in proportion to ability in the man. One should guard against underrating his powers. It is self-stultifying and is about as injurious as would be the vanity that assumed too great ability.

The counsels given here are written in the hope that they may serve as inspiration to young men, urging them on to study the application of themselves to life's labors in a courageous manly way. In the chapter on Character there are suggestions to help in understanding what is needed to succeed in life. The foundation of character with the business elements named in that chapter make a good start for any young man. Let him resolve that whether he meets with success or failure, when coming out of business, he will have the man—a noble, manly man—left, with which to close the records. His life can not fail to be a

grand success. It is delightful to think that in the face of what the world called failure, terrible failure in the life of Jesus, Pilate, who sat as judge, in condemning the Lord to death, pointed to him and cried, "Behold the man!" Taking the Master, Christ, as their example, many men have followed on and at the close of a long and busy life, which the world has declared a failure, they could look over the records and feel and know that manhood was left them as a rich possession to take into the coming life. The world, with all its cold criticism has said of many such men that they made of life the fullest success. In Rev. Dr. W. F. Craft's "Successful Men of Today," he has shown that the manly, honest business-life has, too, been most successful in accumulating the material values of this world. No wise teacher condemns the development of the world's resources, but rather urges on to the greatest possible improvement, which must mean increased wealth in the world.

Emphasis should be given the thought of the mission of business. If this is our method, whatever our calling, of applying our life and serving society, it is equally a service rendered to God. Accept life's calling as a direct divine assignment. Into any common occupation one ought to hear the "call" as much as into the ministry. It should come into the soul as a deep and abiding conviction; so strong, indeed, that the whole manhood is thereby summoned to the task, and the standard by which one attempts his work becomes

no less than the law of righteousness. Then it must become comparatively easy to endure whatever of drudgery may be connected with it. Well-doing has as its foundation what God would approve, rather than appearances. Eye service is supplanted by the deeper purpose to submit the record to the Eye that pierces the deepest recess in which a motive may be hidden. *A man's business should be accepted as God's method of enabling him as a world-helper and brother-man to apply himself in service for the good of all.*

READING.

"Books are not dead things, but do contain a potency of life in them."—Milton.

"Of all the things which man can make here below, by far the most momentous are books."—Carlyle.

For a bright boy to raise the question What to read, is to set a task of grave responsibility for the one to whom he looks for the proper answer. This is so very important because in one's reading there comes instruction and association. Not the least of influence borne in upon a young life from reading is the character of the writer of the book. This may not have weight as a principle in the study of mathematical works, but in story and song, science, and history, the author stamps his character quite as definitely as his literary style. A youth should read for instruction. As the kind of thinking we do determines our acts, our habits, our characters, it is only reasonable to demand of ourselves that the read-

ing that we choose shall be such as to furnish us with wise and good instruction. As a boy in this age of many books will want to read much more than his school studies, he should seek the counsel of a good man or woman in selecting books for general reading. Usually works along the line of one's study prove interesting and broaden the views obtained from the text books. For instance, along with the study of zoology, one might read Lubback's "Chapters in Popular Natural History," Mrs. A. E. A. Maskell's "Four Feet, Wings and Fins," or A. B. Buckley's "Winners in Life's Race; or, the Great Backboned Family." Or, in connection with the study of geography read Hezekiah Butterworth's "Zigzag Journeys." These will prove instructive and recreative. In studying a text book on the Constitution of the United States (Israel Ward Andrews' "Manual of the Constitution" is good) read Mulford's "The Nation." This is a work of heavy reading, but when a young man is sufficiently advanced to take up the study of the Constitution, he ought to read Mulford's book with deep interest. In these hints we have kept closely to books of study, that is, such books as require hard work to master. While we advise a boy to master the principles of all instructive books read, there is a difference between studying as a task, and reading along instructive lines at such times as one does not care to be worked for "all he's worth." About the best that we can do here is to offer some principles by which to select in-

structive reading. First, what to read; then what not to read.

As Rev. Dr. Brand says, "No sincere Christian can afford to spend time on a frivolous book." To attempt to defend a book upon the plea that it is harmless, is simply to condemn it. The young man needs, in this age of swift-going life, to read good and strong thoughts that may aid him in meeting the demands of God's counsel to General Joshua—"Be strong and of good courage." There ought to be in the lines of thought in the book such a directness, such impelling force as to crowd the reader forward to greater manliness. Instruction at this period of a man's life should be so electrifying as to cause him to become impressive as his character comes in touch with others. The frivolous book, the light reading of the day, is just the opposite of what we here recommend to our bright young men. Next to text books should come books of "weight and worth," with pages filled with the spirit of manly character, noble aims, high conception of duty which, permeating the writer, overflow to fill the mind and heart of the reader.

A good, manly character, writing to purify and strengthen manhood, will often accomplish more through the latent spirit of his motive than by any paragraph of entreaty he may pen. If the book is an appeal to be courageous, the spirit of courage will be borne in upon the soul of the reader. This law of association with the author suggests the advisability of reading books written by good, pure,

strong characters. As a principle, one should guard against reading authors of doubtful character.

Reading for recreation is one of the frequent and necessary things. The student in mathematics, becoming weary by the strain upon the reasoning faculties, turns aside to poetry or art, it may be, and obtains rest. A man whose study (or work) requires much use of large and heavy volumes may obtain release from both contents and bulk of book by taking up a pocket manual with quite other teachings and, tilting back in his chair, with head up and chest thrown out, with the easier breathing rest himself by change of posture and attitude in body and mental faculties. This is recreation in reading. Sometimes a purely mirthful book is demanded and is proper. Create a healthy appetite for reading. Do not yield to the clamor of mere taste for a class of literature, but develop an affinity for that kind which helps on to manhood. Sometimes a young man secures what he is sure is a good book; but, finding the style rigid and exacting, he lays it aside. This is a mistake. If a boy is lazy it is his duty to overcome, by application, his indisposition to work; and when the taste for light reading would lead from the more difficult, but more helpful literature, by stern resolve he should determine to apply himself in a way to grow a healthy taste for the best.

Reading for profit involves giving attention to such classes of books as minister to the

needs of a growing boy, physically, mentally, and morally. We commend such books as True Manhood, by E. R. Shepherd; Smart's Manual of Free Gymnastics, etc. For mental development the usual grammar school, high school and state university courses furnish splendid lines of reading and study. Moral growth, the unfolding of the spiritual man, calls for religious, or devotional reading. If a boy is not religious in the sense usually meant by that term he should long to keep his conscience aroused to answer every duty's call. The Bible should be reverenced first of all as God's word and will revealed to man, and its study, in the easier portions, begun very early in life. The regular use of the Book of books will do much to help a boy on to a manly life. Its counsels are ever right, its lessons from history are wholesome, and its spirit in every part is devotional.

The study of at least a few of the standard hymns will prove helpful, uplifting: inspiring gratitude and adoration. Read the writings of the most devoted religious men and women and allow the flight of their spirits, as tracked by their devotional utterances, to direct the upward flight of your deepest moral impulses. Every young heart needs the inspiration of the teachings of those who have lived near to and maintained their reverence for God.

One of the ways of death is through reading bad books, the vehicles of perverse and unholy thoughts and impulses. We declare, BEWARE OF THEM ALL. Infidelity in religion and in

matters of true family love; infidelity in worthy manhood in self, and infidelity in manhood's worthiness in others; all these and more of like nature, serve to do destructive work through the means of books and papers which evil minds write and wicked agencies scatter. Through well-laid schemes this vile literature reaches untaught boys and contaminates them. The report of the tons of vicious literature destroyed by the Anti-Vice Societies every year, through the strong arm of the law, hints to us how great are the chances—made by shrewd fiends in form of men—that our noble boys may be made receptacles for all the impure and wretched printed thought, if wise warning is not given and heeded.

Anything that weakens reverence for God and lessens respect for womanhood and for self is dangerous and should not be read or recognized. Read no book or paper whose motive and expression are not worthy to be stated in counsel with mother. Of course, names of books, like the titles of men, are not always an indication of character. The word *novel* as applying to literature, is not a safe guide in rejecting a book. Such books as Ben Hur, Black Beauty, are novels, but the motive of each is commendable. Books like these, written in thoughtful style and kept free from the finger-marks of sensationalism, serve a splendid purpose. But it is safe to say that for every real worthy novel, about ninety-nine vicious novels are issued. Therefore, the best method in choosing a novel that is fit to read

is to call in the counsel of well-tempered and devotional minds. Keep clear of bad reading of every type. Read to be helped and to become a helper. Read the literature of the past as well as that of the present. Read slowly, meditatively, and with the will to understand your author. Know his theory, and if it seems to prove him worthy of acquaintance, determine to know him, at least through books.

Read aloud, in your own room, and when convenient to all, in the family circle. Provoke comment from others and yourself. Remember that we are aiming to develop true manliness and in this task we are setting ourselves—the author and his readers—we are seeking out every helper, are pushing aside every known hindrance, and cheering on the manly heart by urging to look up and keep step with the march of God in the progress making toward the cherished estate of noblest manhood, the aspiration of every bright, high-minded boy, the coming man.

EDUCATION.

A course of study assigned will not of itself, however well pursued in the way of memorizing and reciting, truly educate one. Thought assimilated, the strengthening of the mental powers and the delicate sense of perception and appreciation developed, all are demanded, or the study work fails of its object.

The studies pursued should be so arranged as to assist the mental powers in unfolding and strengthening themselves in the order of

their natural development. The sense of touch, of taste, of seeing, of hearing—the physical senses, so-called—begin to be serviceable in earliest life. Whatever ministers to life in a general way and the common surroundings strengthen these and enable one finally, if no accident hinders, to show a high degree of development. The perceptive faculties, which act through the lower frontal brain region, just over the eyes, are needed earliest in life, since they have to serve in the observation of external objects, reckoning with the physical environment, the first important relationship to the child. As life takes on more meaning and external objects begin to call for some arrangement other than as they happen to be found, comparisons must be made, causes sought for, effects seen, the reasoning faculties begin to grow in power. Later, as greater freedom increases responsibility, the moral faculty is called out and higher relations demand adjustment.

Do not miss a moment in beginning the great work of developing the mind. Enlist every help, and appropriate whatever facts may serve to establish principles and assist processes in the mental man.

The home affords a place in which study should be done systematically from books and in the social room of the home there may go on a very large development of the man in manners and tastes, very important elements in education. If every door of opportunity to attend school were closed against

a boy he ought not to allow such a condition of things to hinder him from obtaining an education. The physical strength being fairly good, the vital powers carefully preserved from waste, and a few hours of the twenty-four held sacredly for study, a few books and an invincible determination only are needed to prosecute the work of securing an education in the school sense.

The money required in going through any school can be earned by any healthy boy of resolution. By knowing the value of money (and earning it helps greatly toward a realization of its value) and applying it where actually needed, one will be surprised to see how well a bright and active boy can succeed. He buys necessities, lives plainly and saves.

The course of study for any profession must be chosen along the line of the standards of the profession, to gain admission thereto, and the counsel of some friend in the calling chosen will serve to indicate the best course to pursue. Even in the ordinary occupations of life one should not neglect the elevating influence of true education. The best possible development of man is what the world calls for, and educational work is to give growth to manly powers, and the business of life is the means or method of applying these powers. However humble the calling—as we usually rate the various employments of the world—a man should serve the race to the best purpose in the duties involved, making that relationship as manly by what of developed powers and

character he can put into it as possible. *It is the manhood placed in an occupation that ennobles it.* A good body, sound mind, clear conscience, polished manners, real knowledge, good social relations and deep reverence for God reveal a developed man.

SOCIETY.

My brother's keeper? No, never! I am my brother's brother; and my sister's brother, too!—Sermon, April 22, 1894.

How it dispels the sense of loneliness to become possessed by the broadening thought that the whole human family is one and all we brothers and sisters! To surrender ourselves to this thought is to accept of the freedom that is offered us through truth. Our sense of fellowship is not dulled or weakened through the generalization of the brotherhood idea by its universal application; neither is it dangerous to our conceptions of association for character to ourselves or influence upon others. This broad, world-wide view of human relationships carries with it a lesson of well-nigh overwhelming force as to the responsibility that comes to each of us in the individual relationship we bear to the great family of humanity. The man who entertains a thoughtful regard for any human being has already given himself in some measure to the service of God's family, for its good, of course, and must feel that his privileges carry with them the duty to be a genuine brother-man. Does it seem that this conception of human relationship is liable to lead to a disregard for

carefully selected society? Let us bear in mind that the law of association for fellowship will have greater meaning and application with those who have unselfishly come to regard their general duty to all and through this regard, come to seek to help others. It tasks one with the thought that his duty requires him to give strength and moral tone to the circle of society chosen for comradeship and co-operation. The person who goes into a social circle to absorb pleasure from it, and with little regard (other than a merely formal regard through the pressure of "politeness") for his duty to add to the enjoyment of the company, will generally be found to possess a very limited sense of love for humanity. The young man who does his best to promote the happiness of others and to give a wholesome moral tone to society, will attract a like class. The universal brotherhood idea, that leads a young man to lift up a "brother in the ditch" will pour hopeful, helpful life into his circle of fellowship. His manly regard for the lowest human being will prove a manliness of regard with emphasis toward all those who are of his select company. It is a law of mind and action that one who can manifest hard-heartedness toward a distant brother can not be extremely tender-hearted toward a nearer companion. The soul gentle and kind to all must be gentleness, kindness itself, and will therefore be helpfully pleasant, companionable and strengthening to a circle of friends.

We desire to emphasize the proper attitude

of the young man toward the sisterhood of society. The question is not, "Shall we associate?" but, "For what purpose shall we associate?" All in the human family are not boys and brothers. There are sisters. And there must be place in the fellowship of boy comradeship for them. Of course they are admitted to social fellowship, and receive the regard of genuinely genteel brotherhood; and shall have the manly, noble, whole-hearted, pure fellowship of their brothers who are, as brothers, upon gentlemanly honor to be champions of the good, the true, the manly in every sense and through their fellowship as gentleman- and lady-comrades create and sustain sound moral and social sentiment, such as shall strengthen every noble faculty and feeling of each individual associated in such circle.

The social spirit which is a part of us brings together in simple essential comradeship for its own sake; but this being so should not hinder from making noble use of the opportunities involved in the association. The character-building, so much emphasized in this manual, has its greatest advantage in the social phase of life here discussed. A young man may determine to be reverent toward God, respectful to womanhood, honest, industrious, and a world-helper, all of which we advocate earnestly, and yet realize that he is in very much of an unfinished state of character. Many crudities of manner, many omissions of courtesy will be noticed to have had place in his past life, when once the young man gets

into society—if he has remained without such circle and kept too long to his boy-comradeship alone. The old-fashioned country spelling-school has been a sort of "university extension" help to many a boy rough-hewn whose polish for later life was received in part when "spelling down" the girls from "Ridge deestrict." The man-to-man touch of life is as a polishing or smoothing stone, and is much needed, but the finer manner and nobler conception of life is through the society of womanhood. The mother and sisters of the home are not forgotten; neither are the influences of these upon the boys reckoned as of light weight. We emphasize these, but call attention to the general need for the intermingling of men and women in the social circle, that brings and carries happy, helpful influences throughout the association, "from each to all and from all to each."

Here is a call for the assertion of strongest, purest manhood; and here also is the help to encourage and strengthen the manhood that would be truly manly and seek to be counted a worthy sister's most noble and high-minded brother. The man who looks upon womanhood with a brother's purest motive can not fail to be made stronger by every such look of respect. The thought of being worthy to be a protector of womanhood is self-cheering and heaven-inspiring to any man. A right appreciation of this privilege and duty in one's society relations will impel a man forward and create about him a society of worth, culture

and moral power, that will result in saving many a youthful life from snares and pitfalls open almost everywhere for the young of both sexes. The smoothness of character that each man receives from his proper place in social relation to womanhood, becomes a help to the men of society, too. Then this social aggregation becomes a mixed comradeship and a co-operative society for mutual good, strengthening and polishing its membership, affording the enjoyment of a fellowship which enriches the manly and womanly life by leading upward as it leads outward in the general unselfishness essential to the continuance of the circle of association—society. Dignity in both sexes is thus developed.

A point not to be forgotten is that the truly manly man is called upon, in his privileges of social comradeship, to make his social life a strong support for the protection of every woman of the race. The first demand for the display of such chivalrous helpfulness is toward mother, who so wonderfully relates the young man to all womanhood. Let it never be said of any young man who reads these lines that he neglected mother May it follow as a law of life for each of these that womanhood everywhere is nobly respected and its powers over men for good extended because these earnest pleas are being made for true manliness. Never should an impure thought be entertained regarding any woman. Guard with soldierly vigilance the thoughts and impulses that seek admission to the heart. The law of God

against adultery is strong because the infinite Father seeks to save both manhood and womanhood from a sure destroyer. As a comment upon the simple sentence of law in the decalogue, "Thou shalt not commit adultery," the Lord Jesus Christ proclaimed that "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. v, 28).

Keep upon your tongue pure speech,
In your thoughts allow no lust;
Manly life's within your reach—
Do not grovel in the dust.

"Blessed are the pure in heart, for they shall see God."—Jesus Christ (Matt. v, 8).

AMUSEMENTS VERSUS RECREATION.

Cheerfulness is wholesome to the body, mind, and morals.

One of the grave charges usually brought against amusement-seeking is that with the average young man the general effect is to keep him "bound to the wheels of amusement's chariot" with little taste, soon, for anything else. The social practices to which it is here applied are classed with those things of which Bishop Vincent says, "Better not."

Recreation is enjoyable occupation that rests the tired or wearied parts while bringing other faculties into play. Recreation (from recreate) builds up departments of being that have been somewhat exhausted in toil and permits other departments, yet strong in energy, to be engaged in enjoyable ways as the best means of accomplishing this building up.

There are many ways of restoring waning powers without resorting to anything that may be mischievous in its nature or effects. What we want is to rest the wearied organs and parts and restore the energies that supply these while on duty. We want to build up the man, not tear down any part of him. We should guard against waste. Recreation tends to husband our strength, while amusements deplete our forces. Proper enjoyment, or fun, if you please, aids digestion and strengthens the assimilative powers of the mind; and yet, to "make fun a business" is to belittle manhood and supplant true dignity with something unworthy our time and talents. In the youthful period of life when hope abounds and vital powers serve as a speeding locomotive to send the life forward as a lightning express, it is well to weigh ourselves, our likes and dislikes, and the things to which these attract us, and the relations borne out into the farther, larger life of more mature manhood; and if we come to see, through that old law of physics and philosophy, that "like attracts like" and that the far-off relationships of some of these attracting likes are not morally good for us, we ought to "turn on the power" of our manhood to check the operation of the dangerous likes and determine to possess a relish for only the better things. At this point we are likely to be met by a class of counselors who declare that there is no harm in popular amusements, and that only persons "with cranky notions" are opposed to these "oppor-

tunities for healthful exercise and pleasant social benefits!" Another class of persons condemns popular amusements usually from the conviction that they lead to evil and are often evil in themselves. When we have applied the principles upon which these amusements rest there will still be left room to exercise judgment, manhood and good taste in discriminating between the safe and the unsafe "pastimes and pleasures" with which one may meet almost everywhere.

*The element of danger inherent in popular amusements—the dance, the theater, the card table, etc.—is the quality of deceptiveness. In themselves, they seem innocent enough, and yet either one of them may lead to serious evil —the impairment of morals, or the destruction of character. Instead of being restricted to wholesome diversion and needful recreation they are extended to dissipation, injuring the health, and unfitting for life's duties. Unscrupulous persons of both sexes make the dance an occasion for the corruption of morals, preying upon the innocent and unsuspecting. The morals of the theater range from the tolerable to the vilest and lowest, and attempts to purify the stage have met with failure. There may be some worthy men and women actors, but if so they are the exceptions. Card playing is a game that requires small skill and little sense, and the element of chance renders it popular and fascinating. Without gambling, from which it is seldom long separated, it would be

*The Editor.

a monotonous game, harmless as "authors." Young men have the power of choice in selecting their amusements. While the testimony of worthy men and women who have earnestly opposed these questionable amusements may have been prejudiced and exaggerated, there is enough truth in their warnings to merit most respectful and careful consideration. Do not be mistaken, for danger surely lurks in each questionable amusement.

VALUABLE QUOTATIONS.

"WITNESSES FOR THE TRUTH."

KEEP PURE.—Rome fell, not overpowered by outside forces, but because her people became corrupt. Keep pure.—E. E. Day, Kankakee, Ill.

Nothing enfeebles a man like sin; therefore, as strength is the crowning necessity in the campaign before us, we must be pure.—F. A. Atkins.

Thou shalt need all the strength that God God can give, simply to live, my friend, simply to live.—F. W. H. Myers.

Flee also youthful lusts, but follow righteousness, faith charity, peace, with them that call on the Lord out of a pure heart.—Paul.

DEFINITION OF SIN.—Whatever weakens your reason, impairs your conscience, obscures your sense of God, or takes off your relish for spiritual things; in short, that which increases the strength and authority of your body over your mind—that is a sin to you, however inno-

cent in itself.—A rule of Susannah Wesley for her sons.

Consider everything unlawful which indisposes to prayer, or interrupts communion with God. Never go into any company, business, or situation in which you can not conscientiously ask and expect the Divine Presence.—Dr. Payson.

CHARACTER.—Character is property. It is the noblest of possessions.—Samuel Smiles.

He bade me act a manly part, though I had ne'er a farthing,
For without an honest, manly heart no man was worth regarding.
—Burns.

Men of character are the conscience of the society to which they belong.—Emerson.

Character is one of the greatest motive powers in the world. In its noblest embodiments it exemplifies human nature in its highest forms, for it exhibits man at his best.—Smiles.

IDEALS.—If men have noble ideals and a vigorous moral sense, in spite of many mistakes and manifold weakness, they make substantial progress; if they part with their ideals, they inevitably decline in force, vitality and productiveness.—The Outlook.

THEATERS.—The theater must be distinctly classed among those dangerous amusements that have caused the ruin of innumerable young people. Whatever is good in it is more than counterbalanced by the evil. It is notorious that the theater is the door to all sinks of iniquity.—Henry Ward Beecher.

BEER DRINKING.—In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold or a shock to the body or mind will commonly provoke acute disease, ending fatally. Compared with other inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer drinking in this country produces the very lowest kind of inebriety. The most dangerous ruffians in our large cities are beer drinkers. Intellectually a stupor, amounting almost to paralysis, arrests the reason, changing all the higher faculties into mere animation, sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal.—The Scientific American.

TEMPERANCE AND LONG LIFE.—There are but few general rules that can be definitely followed in all cases, but the one golden watchword of a long life, which is as safe as it is efficacious, is moderation. Moderation in all things—diet, exercise and work. I have been benefited by a good heredity, but I don't credit all my long life and health to it. I am a total abstainer from tobacco, and all spirituous and intoxicating liquors; and to this fact I largely attribute my prolonged good health. Evil, to my mind, can be the only result of indulgence in drink, and the drinking habit. As in the use of narcotics, so it is with drink. The desire which impels the use goes on increasing with age. Drinking, when continued even to

no very large extent, tends to blunt the sensibilities, and transforms the one who indulges the habit, in some way not favorable. He will, at any rate, in my opinion, lose a few of his finer perceptions. An habitual drinker not only does not "astonish his stomach" with water, but, after awhile he loses the sweet and natural relish for it.—P. T. Barnum.

STEADY TEMPERATE LIFE AND PROSPERITY. —Twenty-five years ago I knew every man, woman and child in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that every one of those that drank are dead; not one living of my age. Barring a few who were taken off by sickness, every one who proved a wreck and wrecked his family, did it from rum and no other cause. Of those who were church-going people, who were steady, industrious, hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum or drink, he doesn't care; all his finer feelings are crowded out. The poor women at home are the ones to suffer—suffer in their tenderest emotions; suffer in their affections

for those whom they love better than life.—Chauncey M. Depew.

BEST LIVING.—It is indeed a glorious thing to live, if one lives gloriously.—Dr. Sperry.

THE MEN WE SEEK.—We are now looking for men who can boast—if boastful they may be—that their chief aim has ever been to be men of the manly type, worthy sons of reverenced mothers, chivalrous brothers of gentle sisterhood, true brother-men whose souls glow with holy zeal to make life worth living, and to honor manhood and divinity by devotion to the one supreme purpose of God the Father—that men be saved from every unmanly, ungodly thing here in this world and all the time.—X.

MANHOOD'S LAW.—Each [bodily] organ was made for a special use; each function established for a specific purpose. No one will attempt to deny that the specific purpose of the sexual function is the propagation of the species. For this the Creator designed it, and the nearer mankind confine themselves to its use in accordance with this design, the nearer do they come to obedience to the sexual law, and the purer and holier do they learn to consider the entire sexual apparatus, and the office it was designed to perform.—E. P. Miller, M. D.

DEATH BY VIOLATED LAW.—Many a young man has gone on week after week and month after month, holding out more and more plainly the signs of declining health and strength; but no one enquires into the cause of his troubles, or takes much notice of his

perilous condition until it is too late to save him. At last his sun goes down, his companions wear crape at the funeral, and the minister says: "In the mysterious providence of God this young man has been prematurely called away!" It is false! He was a victim of ignorance of the laws of his being, or of the terrible consequences of the violation of those laws! This young man was a suicide! It does not take a man with a rope around his neck to be a suicide, or with a potion of poison in his stomach.—Rev. Henry Ward Beecher.

Flee fornication (1 Cor. vi, 18). Flee also youthful lusts (2 Tim. ii, 22). What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God (1 Cor. vi, 19)?—St. Paul.

LITTLE THINGS.—The temptation to underestimate the value of small things comes to all. We frequently hear young people say, "O, it's a small matter and amounts to very little anyway." A wise person has said, "Trifles make perfection, and perfection is no trifle." It is because of the power of little things in character formation that we quote the following incidents, hoping to impress the truth upon the receptive minds of the young.

It is said that a small nail driven too near the compass, so deflected the needle as to cause a large steamer to go 200 miles out of its course in crossing the ocean.

Thousands of little insects so obscured the bright light of a great revolving lamp in a

coast lighthouse that a ship was not warned. It was wrecked on the rocks and many lives were lost, because the tiny insects darkened the life-saving ray.

"I was sent one day," said a now prominent druggist, "to deliver a vial of medicine just at noon, but, being hungry, stopped to eat my luncheon. The patient, for lack of the medicine, sank rapidly, and for some days was thought to be dying. I felt myself his murderer. The agony of that long suspense made a man of me. I learned then that for every one of our acts of carelessness or misdoing, however petty, some one pays in suffering. The law is more terrible to me because it is not always the misdoer himself who suffers."

The thoughtless repetition of gossip may taint a fair name, or blacken a reputation.

A single social glass extended with a desire to be hospitable, may awaken the sleeping fires of inherited appetite, and lead to helpless inebriety.

Chains are made of small links. The snowflakes, light as air, stop the railroad train. An idle word may break a lifetime friendship. Faithfulness in that which is least is the divine test of character.—J. B. C.

A DROP OF INK.—"I don't see why you will not let me play with Robert Scott," pouted Walter Brown. "I know he does not always mind his mother, and smokes cigars and sometimes swears. But I have been brought up better than that. He will not hurt me and

I should think you would trust me. Perhaps I could do him good."

"Walter," said Mrs. Brown, "take this glass of clear water and put just one drop of ink into it." He did so.

"O, mother, who would have thought one drop would blacken a whole glass so?"

"Yes; it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clean water into it and restore its purity," said his mother.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty will not do that."

"No, my son; and that is the reason why I can not allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which would make no impression on him."—Adapted by the editor.

CONQUEST OF SELF.

Not he who rides through conquered cities' gates,
  At head of blazoned hosts, and to the sound
Of victor's trumpets, in full blast and state
  Of war, the utmost pitch has dreamed or found,
  To which the thrill of triumph has been given.

Not he who by a nation's vast acclaim,
  Is sudden brought and singled out alone,
And while the people madly shout his name,
  Without a conscious purpose of his own,
  Is swung and lifted to a nation's throne.

But he who has all single-handed and alone,
  With foes invisible on every side,
And unsuspected of the multitude,
  The force of fate itself has dared, defied,
And conquered silently. Ah! that soul knows
In what white heat the blood of triumph flows.—Anon.

A MOTHER'S LETTER TO HER SON.

The following letter, by Mrs. Leavitt, was printed in the Philanthropist in 1892. It is a message of loving warning, such as any intelligent mother might wish to give to her son:

MY DEAR_____

I am sure you will not question my love for you, nor my desire to promote your happiness, your safety, in this life and in that which is beyond the grave.

I have frequently spoken with you about truthfulness, honesty, industry, temperance and other good qualities, which I wish to see become a part of your character and habits.

But there is one subject of as great moment as any of these upon which I have been silent, but which I ask you now to consider. I refer to chastity, or purity, and may God forgive me if I have been too long silent!

Without question you will be solicited to evil sometime in your life, and forewarned is many times forearmed. You will be told, perhaps, that it is unmanly to live a pure life, that it is girlish—you may be told that your health will suffer if you maintain your purity.

Can it be unmanly to live in such a way that you do not fear to have every act proclaimed in the presence of any listeners? Is it not the most unmanly course possible to live in such a manner that a thick veil must be drawn over a portion of your life, and you tremble at the thought of its being withdrawn? The manliest way of living is that which will enable you

to look every person in the face, and to stand guiltless before God.

In God's word you see that there is great danger of sinning alone, as well as with others, for he says he will "bring into judgment every secret thing." A terrible judgment falls upon such sinners, and often in its effects descends to several generations, or blots out the family. When alone, be alone with God. Remember that his eye is upon you all the time, and he will keep you pure and happy.

Again you will have better health and maintain it to a far later period if you remain chaste until your wedding day, which should not occur till about the twenty-fifth year [and then live a continent, self-controled life]. Direct your thoughts and emotions and conversation in right channels; interest yourself in, and practice open air sports of the more vigorous sort, and thank God if your calling is one that takes you out into God's free air.

The falling off in health which life insurance tables show between eighteen and twenty-five, at just the period when there ought to be the greatest gain in firmness and solid health, is evidence of the truth of the foregoing statement, when coupled with the declaration of medical men as to the cause of the deterioration. Be assured God has not written one law in his book and another contrary to it in your own constitution. If every young man should live as I am advising you, there would soon be a *real improvement* instead of a race deterioration going forward.

You men call us the weaker sex. Should you not then be manly enough to protect the weak from the greatest injury possible to a woman, nor add to the soil if she is already fallen?

You are looking forward to marriage at some future day. The girl is now living, in all probability, who will, before many years, be your wife. Will you not live your life as purely as you wish her to live hers? Have you any right to demand of her when you stand at the marriage altar more than you bring to her?

Take the White Cross or Gospel Purity pledge, read the works written for young men and spread the principles.* I entreat you by my own motherhood and care for you, use your influence to induce every man to take the following pledge or one equally binding:

Henceforth, God helping me, I will keep myself pure in thought, word and action, and I will treat every woman as I wish other men to treat my mother, my sister, my wife, my daughter.

Thus honoring womanhood you will honor yourself, your father, and more especially,

Your loving mother.

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*True Manhood, by E. R, Shepherd, a superb book, $1.25.

True Manliness, by Rev. C. E. Walker, a pocket manual for boys and young men. A key to highest success. 75c.

Thoughts of a Young Man Contemplating Marriage, 10c.

Masturbation, a compilation of best thoughts, unexcelled, 5c.

Advantages of Chastity, by Holbrook. Very convincing, $1.

Health Notes for Students, by Prof. Wilder, 25c.

How to Overcome Inherited Tendencies; a tract, 2c.

Rules for Sexual Health; a very important compilation, 2c.

Marriage; Its Duties and Dangers. A valuable treatise. 10c.

Order of National Purity Association, 79 5th Ave., Chicago, Ill.

VERY IMPORTANT TO YOUNG MEN.

One of the things upon which quacks and medical frauds rely for an income is the ignorance of young men in regard to their physical functions. It is easy for the unscrupulous to make the average uninformed youth think that his case is desperate, when his life is practically normal. In order that as many as possible may be instructed we print the following extracts from the writings of eminent physicians upon the subject of involuntary emissions, or losses, remarking that they have been selected by the author of True Manhood as an essential addition to that excellent book:

Dr. Geo. H. Napheys, one of the most able physicians on the Atlantic coast, says: "We have often been consulted by young men who were badly frightened because they had involuntary losses. There is no danger in such discharges when moderate. They are not a sign of weakness but of strength. They do not constitute the disease of spermatorrhea, and there is no necessity for a moment's anxiety about them. It is no disgrace, and nothing to be ashamed of, as it arises nearly as often in the perfectly continent as in unchaste men. Spermatorrhea is a very rare disease and is always preventable. Our advice is, Do not fret about yourself, but keep your thoughts and actions pure, and you will not suffer."—Transmission of Life, p. 85-87.

Prof. Newman, noted author and physician, says: "Moralists have at all times regarded strict temperance in food, and abstinence from

strong drinks to be of cardinal value in maintaining young men's purity. But whatever our care to be temperate, whatever our activity of body, it is not possible always to keep the exact balance between need and supply. Every organ is liable occasionally to be overcharged and, in every youthful or vigorous nature, has power to relieve itself.

"Considering that in man the sexual appetite is not as in wild animals, something which comes for only a short season and imperatively demands gratification, but on the contrary is perennial, constant, and yet is not necessarily to be exercised at all, his nature can not be harmonious and happy unless it can right itself under smaller derangements of balance But this is precisely what it does; and I can not but think it of extreme importance not to allow a bugbear to be made out of that which, on the face of the matter, is God's provision that men shall not be harmed by perfect chastity.

"On gathering up what I know, what I have read and what I believe on testimony, I distinctly assert that this occurrence is strictly spontaneous—that it comes upon youths who not only have never practised, but have never heard of such a thing as secret vice; that it comes on without having been induced by any voluntary act, and without any previous mental inflammation.

"I assert most positively that it is an utter mistake to suppose that it necessarily weakens or depresses, or entails any disagreeable after-

results whatever. I have never so much as once in my life had reason to think so. I have even believed that it adds to the spring of the body, and to the pride of manhood in youths.

"Whether you try by starvation or by toil, after all you will not succeed in exactly keeping the balance; and the over-careful efforts will produce a state of anxiety and tremor not mentally wholesome."

"Such emissions, occurring once in every ten or fourteen days, are in the nature of a safety valve, and are even conducive to health in persons who do not take enough exercise and live generously. It would however, *be better to be free even from these;* and I feel convinced that in one who has not allowed himself to dwell on sexual thoughts, but takes strong bodily exercise, and lives abstemiously, emissions will either not occur, or their occurrence may not be looked for only very rarely. It is when the losses take place repeatedly, attended by symptoms of prostration with other ill consequences, that the patient should seek medical advice."—Wm. Acton, Reproductive Organs, p. 13, 105.

THE YOUNG MAN'S LIBRARY

IS AN IMPORTANT ELEMENT IN CHARACTER-BUILDING.

Here is a list of books which every boy would do well to possess. Buy them one at a time rather than fail to have a library.

The Bible; large, clear type, if possible. We recommend the teachers' edition, with concordance and helps.

A hymn book, any church collection is good. Commit to memory a few good hymns.

The Still Hour, by Austin Phelps, 60c.

The Lord is Right; Meditations on the Twenty-fifth Psalm, by Rev. P. P. Waldenstrom, $1.

Lessons in Physiology, for Colleges, by Prof. George D. Lind, $1.25.

Heads and Faces and How to Study Them, by Nelson Sizer, $1.

The Life of Christ, by Rev. James Stalker, 60c.

The Life of President Mark Hopkins, by Edwards. President Garfield said: "Given a log with Mark Hopkins on one end and a boy on the other and you have a college." $1.50.

There are a number of excellent biographies of good men, fine and helpful reading. Biography is always interesting, and if the subject is a good person we do well to study the character with care.

Moral Muscle; How wasted, How Preserved, by E. P. Miller, M. D. $1.

Successful Men of Today, by Wilbur F Crafts. A good work. $1.

The Making of a Man, by J. W. Lee. This is rather heavy reading, but it "whets up" one's thinking greatly. $1.50.

A Clean Life, by Dr. Kate C. Bushnell, 35c.

Of course these books—after the Bible and hymn book—are special mention, and not intended to constitute all a young man's own books, as we think he ought to possess a much larger collection, if possible, following out the hints given in this manual and adding the wisdom of his best associates in gathering for himself the very best printed counsel—silent companionship.

☞Any book desired may be obtained from the National Purity Association, 79-81 Fifth Avenue, Chicago, Illinois.

THE NATIONAL PURITY ASSOCIATION

[Incorporated according to the laws of Illinois, 1894]

PRINCIPLES

WE believe in the right of children to be well born, carefully reared, and wisely, lovingly instructed in physiological facts to such an extent that they may be protected from the evils of impure thought, speech and action; that they may have correct, exalted views of life and all that pertains to its normal exercise, that they may become happy, healthy, useful men and women.

We believe in the right of woman to determine when she shall assume the maternal office; that men and women should realize that it is a crime to injure the unborn by impurity of thought or life; that it is a sin to conceive children who are not mutually desired and lovingly welcomed.

We believe that men and women have no vitality or nerve force to waste in sinful, foolish, sensual indulgence. No expenditure of vital force is justifiable that has not an adequate, worthy object; therefore, the nearer men and women approach to strict purity of life, the nearer they come to fulfilling the law of God in physical and spiritual life.

Two things affect humanity: heredity and environment. They should be made as good as possible. A child born of love, wisdom and goodness, is likely to be a blessing to the world. One born of lust and evil passion will need grace and good, pure surroundings to keep from becoming a curse.

We believe that as man is superior to the brute and has a higher order of intelligence, wisdom dictates that humanity should have more careful culture and consideration than that bestowed upon the best specimens of the lower animals. Stirpiculture is the most important and at the same time a most neglected science. Race improvement, through right generation, seems to be in harmony with true philosophy, sound sense, the spirit of Christ, and all true religion.

We believe that greatest good can come to mankind only through the observance of true and righteous rules of life, that exalt the soul, purify the mind, and give strength and solidity to the moral nature.

We believe that the true home is the most important factor in the elevation of mankind and the prosperity and greatness of a nation; therefore no effort should be spared to increase the number of virtuous, prosperous, and happy homes.

We believe that life may be, and should be as pure and holy in its inception as it is possible for it ever to become; that pro-creation may be, and should be as sacred as prayer; that the perversion of sex through ignorance, wrong teaching and inherited viciousness is a fruitful source of crime, misery, disease and degradation, as well as domestic unhappiness, infelicity and premature death; that the waste of vital force produces prostration, for which stimulants are resorted to, resulting in widespread intemperance.

We believe that sex perversion is blighting alike to soul, intellect and physical being.

We believe that the spread of light and truth is the most effective and potent method, but advocate the encouragement of every measure having a tendency to promote the cause of purity, directly or indirectly.

We believe that the scriptures rightly interpreted, harmonize with science and justice, and this we constantly affirm.

We believe that vitality conserved is transformed into life-producing elements, enriching the blood, giving strength to the muscles, steadiness to the nerves, vigor to the brain, keenness to the intellect and exaltation to the spiritual nature.

While many of the manifestations of sex may seem purely animal and physical, this function is intimately connected with soul and spirit. This accounts, in some measure, for the moral degradation of sexual perverts.

For some reason the matter of sexual education has been neglected. It is a subject ignored by the parent, the press, the pulpit and the public teacher. The physician considers it his business to treat diseases, not to impart instruction. Even the mother neglects to inform her child upon this most important subject. The Pearl Bryans who are led astray and destroyed for lack of knowledge are a numerous class.

Ignorance upon the sacredness of creative faculties results in their perversion, causing untold misery and degradation. A little in-

formation, wisely imparted by the printed page, the sincere teacher, or the loving parent would have prevented much of the evil and directed life's forces and energies into useful and exalted channels.

Money is generously bestowed upon art, literature and science; educational institutions are endowed and hospitals founded which are a credit to the world's civilization. Let it be used as wisely and half as generously in the improvement, enlightenment and elevation of the human race through the lines of heredity, transmission, pre-natal influences, and the conservation and direction of vital force, and the divine possibilities of the race will soon appear.

It is well to provide for the insane, imbecile, feeble minded and criminal; but our whole duty is not done until the production of these unfortunates is reduced to the lowest possible limit.

Quack doctors circulate their contaminating pamphlets by the million. To escape the effects of vice millions of dollars are annually spent. So common is ante-natal murder that it has been called the American crime.

Our idea is that knowledge on the subject of sex should be universally diffused. It is the best method, of which we know, to counteract the baleful influence of ignorance; to insure the best conditions to posterity; to promote the best interests of family life and the perpetuity of the true home; to protect the innocent

from the snares of the vicious; to save the nation from wasting decay and destruction.

The discussion of vice is not essential to true purity work, nor is it wise to deal merely with its physical aspects. The foundation of all purity work is correct thinking. The mental and spiritual control and determine the physical.

We can secure a list of 10,000 newly married and send them suitable literature for $400. Incalculable good would result.

We can secure, on the same terms, millions of names of persons to whom literature should be sent, and it is only the cost of this work that stands in the way of its accomplishment.

We would teach that purity of life, restraint and self-control are essential elements of true Christianity.

We would instruct the youth of both sexes so that they might escape the snares and pitfalls that beset the pathway of the young

We would warn the boys and young men who are being contaminated by vile stories, conversation and epithets.

We would make systematic effort to cleanse the advertising columns of the public press from questionable, demoralizing advertising, and the news columns from details of crime.

An active, wise, earnest worker is needed in every community to distribute literature, talk with parents, teachers, editors, doctors, pastors; establish mothers' meetings, etc.

In behalf of the coming child, in behalf of the home, we ask that you will do what you

can to help promote the cause of true purity.

SOME WAYS YOU MAY HELP.

Subscribe for the CHRISTIAN LIFE, 1 yr., 50c.
Order books, papers, etc., of the Association.
Take one or more shares in the National Purity Association, at $10 each.
Remember the Association in your will; but, better, if possible, be your own executor.
Take one or more shares in the Christian Life Circulating Association, at $5 each, and have the CHRISTIAN LIFE sent one year to 20 names for each share.
For $10 anyone may become a life subscriber.
Give the cause your sympathy and your earnest prayers.

Remember that each member of either association is entitled to books, publications, etc., at wholesale rates.

SYNOPSIS OF CONSTITUTION.

The objects are the prevention of perversions and the promotion of purity by the circulation of literature devoted to the subject and in all other laudable ways.

Any person in sympathy with this work is eligible to membership.

Property, funds or other appurtenances shall not revert to private ownership, or profit, but shall be held and used continuously for the purposes of its organization.

Shares are limited to 500 ten-dollar shares.

Bequests, gifts, and subscriptions are welcome and greatly needed for the promotion of the work.

Christian Life Circulating Association.

This Association was formed in 1889 for the purpose of systematically increasing the circulation of the CHRISTIAN LIFE.

Shares are $5 each and entitle the holder (1) to 12 copies of the CHRISTIAN LIFE, one year, to be sent to any addresses desired; (2) to other publications, books, etc., at cost; (3) to voice in all affairs of the publication.

One hundred and twenty-one shares are subscribed up to date, May 15, 1895, and incalculable good has been accomplished, many thousands of papers having been sent out by this Association's efforts.

One of the cardinal principles has been to send forth the truth whether it afforded profit or not; and to consider the improvement of the home, the increased happiness, the securing to children their right to be well born and intelligently reared, etc., a sufficient reward for efforts and money spent.

We have insisted from the start that no other field of reform has been so sadly neglected, and that there is none in which wise effort will meet with better results.

We most earnestly urge upon all the great need of an educative crusade upon the line of human improvement. The truth, as published in the CHRISTIAN LIFE, will, we believe, commend itself to the favorable consideration of every intelligent, unprejudiced mind.

We request everyone who reads this to do all he can for the spread of the gospel of purity; and if possible to take one or more shares in the CHRISTIAN LIFE Circulating Association.

TO THE INTELLIGENT READER:

DEAR FRIEND: As a lover of purity, truth and equal and exact justice, we ask you, in behalf of enlightened humanity, honorable parentage, properly instructed childhood, happy, prosperous homes, the elevation of marriage to the plane of reverent, true love, the divine right of each individual to freedom from invasion—that you will, if possible, pay into the Association at least $5 per year for the circulation of the CHRISTIAN LIFE, the only publication specially devoted to these vital interests.

[Papers to be sent to addresses of your own choosing, if you so desire.]

THE CHRISTIAN LIFE, represents the ALPHA, started in 1875, and the principles it stands for have been persistently advocated since that time. It is earnestly devoted to the improvement of the human race upon all lines, and especially through heredity, pre-natal culture, improvement of environment, and scientific instruction universally, judiciously, and wisely disseminated, thus aiding each individual to attain divine possibilities. What worthier object is conceivable?

Miss Willard has pronounced the work for right generation "the greatest reform the world will ever see," and it is evident that no work will produce better results, for the simple reason that pre-natal influence (all that affects the character and life of the unborn) is the most potent factor in man's control. Intelligence upon the subject is an imperative duty which none can afford to avoid.

A PRIVATE LETTER

To Parents, Physicians, and Men Principals of Schools.

[First published by the Moral Education Society, Washington, D. C. It is worthy of most earnest consideration.—J. B. C.]

I take the liberty of offering for your consideration some views on the spermatic secretion which, so far as I know, have not been hitherto entertained, either by physicians or the public generally.

It has been customary for physiologists and writers on the sexual organs and functions to assume that the spermatic secretion is analogous to the bile, pancreatic juice, saliva, and other secretions which are essential to human life and which, when once formed, must be used and expelled from the system. The logical deduction from this theory is that to insure the perfect health of every man and boy who has attained the age of fourteen or thereabouts, he must expel this secretion at regular or irregular periods, either by intercommunication with one of the other sex or by masturbation, unless the secretion passes away by the bladder or by involuntary action during sleep. A further deduction is that there exists a natural necessity for unrestricted intercommunication between the sexes, or, since society will not sanction that, the establishment of houses of prostitution. Now the moral nature and finer sensibilities of both men and women protest against such a conclusion, and there-

fore the truth of the theory which gives rise to it is to be doubted. For myself I consider that to this theory, so generally believed, is due a large part of that sexual immorality which turns the heaven of the affections into the hell of the passions, and is destroying at once the vitality and happiness of our race.

"As a man thinketh so is he." This is classic truth. If a boy obtains the impression from books, or from companions older than himself, that at the age of fourteen or fifteen the spermatic secretion is necessarily formed and accumulated, and that, too, without his knowledge, volition, or power of prevention, and that in order to keep his health he must, in some way, periodically throw off the secretion, his actions will immediately begin to correspond with his belief.

The comparison, by medical men, of this secretion with the bile, gastric juice, etc., fixes this theory in his mind and confirms him in pernicious habits. But substitute the word "tears" for bile, and you put before that boy's mind an altogether different idea. He knows that tears, in falling drops, are not essential to life or health. A man may be in perfect health and not cry once in five, or even fifty, years. The lachrymal fluid is ever present, but in such small quantities that it is unnoticed. Where are the tears while they remain unshed? They are ever ready, waiting to spring forth when there is adequate cause—but they do not accumulate and distress the man because they are not shed daily, weekly or monthly. The

component elements of the tears are prepared in the system; they are on hand, passing through the circulation, ready to mix and flow whenever needed; but if they mix, accumulate and flow without adequate cause—without physical irritation or mental emotion—the physician at once decides that there is a disease of the lachrymal glands. It is my belief that tears and the spermatic fluids are much more analogous in their normal manner of secretion and use than is the gastric juice or bile and the spermatic fluids. Neither flow of tears or sperm is essential to life or health. Both are greatly under the control of the imagination, the emotions and the will; and the flow of either is liable to be arrested in a moment by sudden mental action. Also, when a man sheds tears, there is a certain depression arising from nervous exhaustion, consequent upon the violent emotions which caused the tears, and a similar effect follows seminal losses.

Now, were men and boys taught to believe and feel that it is infinitely more degrading for them to allow sex excitement without proper, rational cause, than it is unmanly for them to shed tears frequently and on trivial occasions, and that, moreover, uncalled-for emission is a destructive waste of life material, the destructive habits of masturbation, promiscuous intercourse, and marital profligacy, with all their disastrous consequences, might be largely prevented.

The difficulty of dealing with this subject, aside from the delicacy which is supposed to

attend its consideration, lies chiefly in the fact that most people are born with strong amative propensities. The sexual license of past generations has engendered a sexual excitability in the present, which can only be counteracted, and even then very gradually, by direct education of the young on sexual ethics, and by the general dissemination of knowledge on the normal functions and rational uses of the generative organs.

In beginning thus to educate the people in sexual hygiene, scientists should be very careful to arrive at the true theory on the subject. A theory which tends to bad results, which promises no amelioration of the trouble which now distresses humanity, is not to be entertained.

My heart ached when, at the close of a physiological lecture on the "Passions," a young man exclaimed, in appealing tones, "What shall we young men do? We want to do right, but our passions are strong and you doctors don't tell us what to do." Though several medical men were present not one offered a word to strengthen that young man's will power in the line of continence.

Is it not probable that help in ascertaining the normal action of the human organism may be obtained from comparative anatomy and physiology? Suppose the student of nature dissects and examines the sexual structure of the wild deer, or ape and compares it with the human. Will not such comparison aid in determining whether it is in accordance

with nature's simple, unvitiated law and with human happiness that the spermatic secretion should be formed in such quantity and reproduced so continuously as is now considered natural in man? It is at least pertinent to ask whether, if this accumulation and mixture of the sexual secretions is found, it is not, to a very great extent, the result of habit, just as an enormous flow of saliva is consequent upon a cultivated habit of expectorating. Some men spit a pint a day, others seldom or never spit.

On parents and teachers devolves the duty of preventing the formation of wrong sexual habits in childhood and youth. Besides direct instruction on the subject children should be early trained to the habit of self-control. The valuable teachings contained in the following extract should be deeply pondered by all who have the management of youth. The writer says: "If there is one habit which, above all others, is deserving of cultivation, it is that of self-control. In fact, it includes so much that is of valuable importance in life that it may almost be said that in proportion to its power does the man obtain his manhood and the woman her womanhood. The ability to identify self with the highest and best parts of our nature, and to bring all the lower parts into subjection, or rather to draw them all upwards into harmony with the best that we know, is the one central power which supplies vitality to all the rest. How to develop this in the child may well absorb the energy of every parent; how to cultivate it in himself may well

employ the wisdom and enthusiasm of every youth. Yet it is no mysterious or complicated path that leads to this goal. The habit of self-control is but the accumulation of repeated acts of self-denial for a worthy object; it is but the continued authority of reason over impulse, of judgment over inclination, of conscience over desire. He who has acquired this habit, who can govern himself intelligently, without painful effort, and without fear of revolt from his appetites and passions, has within him the source of all real power and of all true happiness. The force and energy which he has put forth day by day, and hour by hour, is not exhausted nor even diminished. On the contrary, it has increased by use, and has become keener and stronger by exercise, and although it has completed its work in the past it is still his well-tried, true and powerful weapon for future conflicts in higher regions."

In earlier stages of the world's history conditions aside from sexual needs caused woman to become the slave of man. Had the sexes remained as they came into being, equal and free, with full liberty of choice and refusal in sexual relations, with equal liberty of advance and repulse in every one of the many steps by which love proceeds, from the glance of an eye to that of intercommunication, which is primarily and, as I think, solely intended for the production of offspring, there is reason to believe that this free communion of man with woman would, by equalizing the sexual forces, have prevented that excessive desire for intercommunication which has possessed man through all recorded time and which amounts to little less than a mania afflicting the whole race.

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